The Second Book of Edward VI.

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Henry C. Compton Esq.r

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THE FIRST PRAYER BOOK OF EDWARD VI.

128 BOOK OF COMMON PRAYER.—**The booke of the common prayer and administracion of the Sacramentes,** and other rites and Ceremonies of the Churche: after the vse of the Churche of England. *Londini in officina Edouardi Whitchurche. Cum priuilegio ad imprimendum solum. Anno Do.* 1549 *Mense Junii.* [At the end:] *Imprinted at London in Fletestrete at the signe of the Sunne ouer against the conduyte, by Edwarde Whitchurche, the xvi. daye of June, the yeare of our Lorde,* 1549. Sm. folio, **Black Letter,** *woodcut border to title, which is printed in red and black, the margins of a few leaves repaired, a fine and large copy, brown morocco extra, gilt edges,* £140

THE FIRST PRAYER BOOK OF EDWARD VI., the foundation stone of an English Liturgical Library. It is of excessive rarity, copies very seldom occurring for sale, especially in such fine state as the present volume. On the last leaf is the Royal order regarding the price of the book: "The Kinges Maiestie, by the aduise of his moste dere uncle the Lorde Protector, and other his highnes Counsell, streightly chargeth and commaundeth, that no maner of persons doe sell thys presente booke vnbounde, aboue the price of ii Shyllynges and ii pence the piece. And the same bounde in paste or in boordes, couered with calues leather, not aboue the price of iiii Shillinges the piece."

THE SECOND PRAYER BOOK OF EDWARD VI.

129 BOOK OF COMMON PRAYER.—**The Boke of Common prayer, and administracion of the Sacramentes, and other rites and Ceremonies in the Churche of Englande.** *Londini, in officina Edwardi Whytchurche. Anno* 1552. [At the end:] *Imprinted at London in Fletestrete at the signe of the Sunne ouer agaynste the conduite by Edwarde Whitchurche,* 1552. Sm. folio, **Black Letter,** *woodcut border to title, which is printed in red and black, large ornamental initials, etc., a beautifully fresh copy, old calf, morocco back,* £112

EXCESSIVELY RARE, the book having been rigidly suppressed in Queen Mary's reign, and as many copies as possible destroyed. This is the scarcest of all the issues of the Second Prayer Book, and it is unmentioned by Lowndes. Instead of the "Faultes escaped" and "Prices," which are found on the last leaf of another issue, this concludes with a leaf bearing a woodcut of "The Virgin in Glory." It contains the two rare leaves at the beginning, containing the Act of Uniformity, has the separate title-page to the Ordinal, and the Cancel leaf at the end of the Communion Service containing the rubric on kneeling, commonly called the Black Rubric, which was prepared while the book was in the press, the publication being delayed in order that it might be inserted.

The Boke of

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¶ *Londini, in officina Ed-*
vvardi vvhytchurche.

¶ Cum priuilegio ad Imprimendum Solum.

Anno. 1552.

1602
1552
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The contentes of thys Booke.

i. A Preface.

ii. Of ceremonies, why some be abolished, and some retayned.

iii. The order howe the Psalter is appointed to be read.

iiii. The Table for thorder of the Psalmes to be sayd at Mornyng and Euening prayer.

v. The order how the rest of holy Scripture is appointed to be read.

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An Acte for the vniformitie of common prayer, and administracion of the Sacramentes.

Where there hath been a verye godly ordre set forth by auctoritie of Parliamēt, for common praier & administracion of the Sacramētes, to be vsed in the mother tongue within this Churche of England, agreable to the worde of God and the primatiue Churche, very comfortable to all good people, desyring to lyue in Christen conuersacion, & most profytable to the state of this Realme: vpon the whiche, the mercy, fauour, and blessing of almighty God, is in no wyse so readyly and plentuously powred, as by common prayers, due vsing of the Sacramētes, & oftē preaching of the Gospel, with the deuociō of the hearers: And yet this notwithstāding, a great noūbre of people, in diuers partes of this realme, folowing theyr own sensualitie, & liuing either without knowledge or due feare of God, do wilfully, & damnably before almightye God, absteyne & refuse to come to theyr parishe Churches and other places, where common praier, administracion of the Sacramētes, & preaching of the word of God is vsed, vpon the Sundayes and other dayes, ordeined to be holy dayes.

For reformacion hereof, be it enacted by the Kyng our souereigne Lord, with thassente of the Lordes and commons, in this present Parlament assembled, and by the auctoritie of the same, that from, and after the feaste of all Sainctes next comming, all and euery persone, and persones, enhabyting within this Realme, or any other the kinges maiesties dominions, shal diligently & faythfully, (hauing no lawful or reasonable excuse to be absēt,) endeuour themselues to resorte to theyr Parish Church,

or Chapel accustomed, or vpon reasonable let therof, to some vsual place, where cõmon prayer and such seruice of God shalbe vsed in such tyme of let, vpon euery Sunday, & other dayes, ordeyned, & vsed to bee kepte as holy dayes, & then, & there to abide, orderly, and soberlye, duringe the tyme of the common prayer, preachinges, or other seruice of God, there to be vsed and ministred, vpon payne of punisheiment by the Censures of the Church.

And for the due execucion hereof, the Kinges most excellent maiestie, the lordes Temporal, & all the commõs in this present Parlament assembled, doeth in Goddes name, earnestly requyre and charge al tharchebishops, Bishops, and other Ordenaries, that they shall endeuour them selues to the vttermost of theyr knowledges, that the due & true execuciõ hereof may be had throughout theyr Dioceses and charges, as they wyll aũswere before God, for such euylles and plagues, wherwith almightie God may iustely punishe his people, for neglecting this good and wholesome lawe.

And for theyr auctoritie in this behalfe, bee it further likewise enacted by thauctoritie aforesaid, that all & singuler the same Archbishops, Bishops, & al other theyr officers, exercisinge Ecclesiasticall iurisdiccion, alwell in place exempt, as not exempt, within their dioceses, shal haue ful power and auctoritie by this acte, to reforme, correct, and punishe, by censures of the Church, al & singuler persones which shal offende within any theyr iurisdicciõs or Dioceses: after the said feast of al saintes next coming, against this acte & statute, any other lawe, statute, priuilege, libertie, or prouision heretofore made, had, or suffred, to the contrarie not withstanding.

And because there hath arisen in the vse and exercise of the foresayde common seruice in the Churche heretofore set forth, diuers doubtes for the fashion & maner of the ministraciõ of the same, rather by the curiositie of the minister and mistakers, then of any other worthy cause: therfore alwei for the more playne & manifest explana-

cion

cion hereof, as for the more perfeccio of the said order of common seruice, in some places where it is necessary to make the same prayer and fashion of seruice more earnest and fitte, to stirre christiã people to the true honouring of almighty God: The kynges most excellente maiestie, with thassent of the Lordes and commõs in this present Parlamẽt assembled, and by thauctoritie of the same, hath caused the forsayd order of commõ seruice, entituled, *The boke of commõ prayer*, to be faythfully & godly perused, explaned, & made fully perfect: & by the forsaid auctoritie, hath ãnexed & ioyned it, so explaned & perfected, to this present statute, adding also a forme & maner of making & consecrating of Archebishops, Bishops, Priestes & Deacõs, to be of like force, auctorite, & value, as thesame like forsaid boke entituled, *The boke of common prayer*, was beefore: & to bee accepted, receiued, vsed & estemed in lyke sorte & maner, & with thesame clauses of prouisions and exceptions, to all ententes, constructiõs and purposes, as by the acte of Parlament made in the second yere of the kinges Maiesties reygne, was ordeyned, limited, expressed, & appoynted for the vniformitie of seruice, & administracio of the Sacramẽtes throughout the realme, vpon such seueral paynes, as in the sayd acte of Parlamẽt is expressed. And the said former acte to stand in ful force & strength, to al ententes & constructions, and to be applied, practised, and putte in vre, to, & for the establishing of the boke of common prayer, now explaned, and hereunto annexed: & also the sayd fourme of making of Archebishops, Bishops, priestes, & Deacons, hereunto annexed, as it was for the former boke.

And by thauctoritie aforesaid it is now further enacted, that yf anye maner of persone, or persones, enhabitinge, and beeyng within thys Realme, or any other the Kynges Maiesties dominions, shall after the sayd feast of all Sainctes, willingly, and wittingly, heare, and be present at anye other maner, or fourme of common prayer, of administracion of the Sacramentes, of makinge

king of ministers in the Churches, or of any other rytes cõteined in the boke ãnexed to this acte, thẽ is mẽcioned & set forth in the said boke, or that is cõtrary to the forme of sundrye prouisions and exceptions, conteyned in the foresayd former statute, and shalbe therof conuicted, according to the lawes of this Realme, before the Justices of Assise, Justices of Oyer, and Determiner, Justices of peace in theyr Sessions, or any of them, by the verdict of xii. men, or by his, or their owne confession, or otherwise, shall for the fyrste offence suffre emprisonmente, for sixe monethes, without baile, or maynprise: & for the seconde offence, being lykewise conuicted, (as is abouesayd,) emprisonment for one whole yeare: & for the third offence, in like maner, emprisonment during his, or their lyues. And for the more knowledge to be geuẽ hereof, and better obseruacion of this lawe: Be it enacted by the auctoritie aforesayd, that al and singuler Curates shall vpon one Sunday euery quarter of the yere, during one whole yere, next folowing the foresayde feaste of all Sainctes, next coming, reade this presente Acte in the Churche, at the tyme of the moste assembly: & lykewise once in euery yere folowing, at thesame time, declaringe vnto the people by the auctoritie of the Scripture, howe the mercy & goodnes of God hath in al ages been shewed to his people, in theyr necessities and extremities, by meanes of heartye and faythfull prayers made to almightye God, speciallye where people be gathered together wyth one fayth and mynde, to offre vp theyr heartes by prayer, as the beste Sacrifices that Christian menne can yelde.

The Preface.

There was neuer anye thynge by the wytte of man so wel deuised, or so sure established, whiche (in continuaunce of tyme) hath not been corrupted: as (emonge other thynges) it maye playnlye appeare by the common prayers in the Churche, commonlye called diuine seruyce: The firste originall and grounde wherof, yf a manne woulde searche out by ȳ auncient fathers, he shall fynde that the same was not ordayned but of a good purpose, and for a greate aduaūcemente of godlynesse. For they so ordered the matter, that all the whole Bible (or the greatest part therof) shoulde be readde ouer once in the yeare: entendynge thereby, that the clergie, and specially suche as were ministers of the congregacion, should (by often readynge and meditacion of Goddes woorde) be stirred vp to godlynesse them selues, and be more able also to exhorte other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by dayly hearynge of holye scripture read in the Churche) shoulde continually profyte more and more in the knowledge of God, and be the more inflamed with the loue of hys true religion. But these manye yeres passed, this godly and decent order of the auncient fathers, hath been so altered, broken, and neglected, by plantinge in vncertayn Stories, Legendes, Respondes, Verses, vayne Repetitions, Commemorations, and Synodalles, that commonlye when anye boke of the Bible was begonne, before three or foure Chapiters were read out, al the rest were vnread. And in thys sorte the boke of Esay was begonne in Aduent, and the boke of Genesis in Septuagesima: but they were onely begon, and neuer read throughe. After a lyke sorte were other bokes of holy scripture vsed. And moreouer, where as saynct Paule woulde haue suche language spoken to the people in the Churche, as they might vnderstande, and haue profite by hearing the same, the seruice in this Churche of Englande (these manye yeres) hath been read in Latyn to the people, whiche they vnderstode not: so that they haue heard with their eares onely, and their heartes, spirite, and mynde, haue not been edified therby. And furthermore, notwithstandynge that the auncient fathers haue deuided the Psalmes into seuen portions, whereof euerye one was called a Nocturne, nowe of late tyme, a fewe of them haue been daylye sayed (and ofte repeated) and the rest vtterlye omitted. Moreouer, the numbre and hardnesse of the rules, called the Pie, and the manyfolde chaungynges of the seruyce, was the cause, that to tourne the boke onely, was so harde

and intricate a matter, that manye tymes there was more busynesse to fynde out what shoulde be read, then to reade it when it was founde out.

These inconueniences therefore consydered, here is set furthe suche an order, whereby the same shalbe redressed. And for a redynesse in thys matter, here is drawen out a kalender for that purpose, whiche is playne and easye to be vnderstanden, wherin (so muche as maye be) the readynge of holye scriptures is so set furthe, that all thynges shalbe doen in order, without breakynge one pece thereof from another. For thys cause be cut of Anthemes, Respondes, Inuitatories, and suche lyke thynges, as dyd breake the continuall course of the readynge of the scripture. Yet because there is no remedye, but that of necessitie there must be some rules, therefore certayne rules are here sette furth, whiche as they be fewe in numbre, so they be playne and easie to be vnderstanden. So that here you haue an order for prayer (as touchynge the readynge of holye scripture) muche agreable to the mynde and purpose of thold fathers, & a great deale more profitable and commodious, then that whiche of late was vsed. It is more profitable, because here are lefte out manye thynges, whereof some be vntrue, some vncertayn, some vayne and superstitious, and is ordeined nothynge to be read, but the very pure worde of God, the holye scriptures, or that whiche is euidentlye grounded vpon the same, and that in such a language and order, as is most easy and playne for the vnderstandynge, bothe of the readers and hearers. It is also more commodious, bothe for the shortnes thereof, and for the playnesse of the order, and for that the rules be fewe and easye. Furthermore, by thys order, the curates shall nede none other bokes for their publyke seruice, but thys boke, and the Bible: By the meanes whereof, the people shall not be at so greate charge for bokes, as in tyme paste they haue been.

And where heretofore there hath been greate diuersitie, in sayeng and syngyng in Churches within this realme, some folowynge Salisbury vse, some of Herford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Nowe from hence furthe all the whole realme, shall haue but one vse. And yf any woulde iudge thys waye more painfull, because that all thynges muste be read vpon the booke, where as before by the reason of so often repetition, they could saye many thynges by heart, yf those men wyl weygh their labour, with the profyte and knowledge, which dayly they shal obtayne by readyng vpon the boke, they wyl not refuse the payne, in cõsideration of the great profite that shal ensue therof.

And for almuche as nothynge can almoste be so playnly set furthe, but doubtes may ryse in the vse and practisynge of the same: To appease all suche diuersitie (yf anye aryse) and for the resolucion of all doubtes, concernynge the maner howe to vnderstande, doe, & execute the thynges conteyned in thys boke: the partes that so doubt, or diuerslye take any thyng,

shall

shal alway resorte to the Bysshoppe of the Dioceſſe, who by hys discretion shall take order for the quietynge and appeasyng of the same: so that the same order be not contrarye to anye thyng conteyned in thys boke. And yf the Bysshoppe of the Dioceſſe be in anye doubte, then maye he sende for the resolucion therof vnto the Archebysshoppe.

Though it be appoynted in the afore wrytten Preface, that all thynges shalbe read and songe in the Churche, in the Englysshe tongue, to the ende that the congregacion maye be therby edified: yet it is not ment, but when menne saye Morynge and Euenynge prayer priuatly, they may saie the same in anye language that they them selues do vnderstande.

And all Prieſtes and Deacons, shalbe bounde to say dayly the Morynge and Euenyng prayer, either priuatly or openly, excepte they be letted by preaching, studieng of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery Parish Churche or Chapell, beynge at home, and not beyng otherwyse reasonably letted, shall say the same in the Parisshe Churche or Chapell where he ministreth, and shall tolle a belle therto, a conuenient tyme before he begyn, that suche as be disposed maye come to heare goddes worde, and to praie with hym.

¶ Of Ceremonies,

why some be abolished, and some reteined.

Of suche Ceremonies as be vsed in the church, & haue had their beginning by ꝑ institutiō of man: some at the first were of Godly entent & purpose deuised, and yet at length turned to vanitie & superstitiō: some entred into the church by vndiscrete deuotiō, and such a zeale as was without knowledge, & for because thei were winked at in the beginning, thei grewe daily to more & more abuses: whiche not onely for their vnprofitablenesse, but also because thei haue much blinded the people, and obscured the glory of God, are worthy to be cut awaie, & clene reiected. Other there be, which although thei haue been deuised by man: yet it is thought good to reserue them still, aswel for a decent order in the churche (for the whiche thei were first deuised) as because thei partein to edification: wherunto all thynges doen in the churche (as the Apostle teacheth) ought to be referred. And although the kepyng or omittyng of a Ceremonie (in it self considered) is but a small thynge: yet the wilful and contempteous transgression and breakynge of a common order and discipline, is no small offence before God.

Let al thynges be doen emonge you (saith. S. Paule) in a semely and due order. The appointmēt of the which order, parteineth not to priuate men: therfore no man ought to take in hand, nor presume to appoynte or alter any publique or common order in Christes church, except he be lawfully called and authorized thereunto.

And where as in this our tyme, the mindes of menne are so diuerse, that some thynke it a greate matter of conscience to departe from a pece of the least of their Ceremonies (thei be so addicted to their old customes:) and again on the other side, some be so newe fāgled, that thei would innouate all thyng, and so do despise the old, that nothyng

nothyng can like them, but that is new: it was thought expediēt, not so much to haue respect how to please and satisfie either of these parties, as howe to please God, & profyte them bothe. And yet lest any man should be offēded (whom good reason mighte satisfie) here be certain causes rēdred, why some of the accustomed Ceremonies be put away, and some retayned and kept styll.

Some are put away, because the great excesse & multitude of thē, hath so encreased in these latter daies, that the burthen of them was intollerable, whereof. S. Augustine in his tyme complayned, that they were growen to such a numbre, that the state of Christian people was in worse case (concernynge that matter) then were the Jewes. And he counsayled ỹ such yoke & burthē should be taken away, as tyme woulde serue quietly to doe it.

But what would. S. Augustine haue sayed, if he had seen the ceremonies of late daies vsed emong vs: whervnto the multitude vsed in his time, was not to be compared. This our excessiue multitude of Ceremonies was so great, and many of them so darke: that they did more confounde, and darken, then declare and set furth Christes benefites vnto vs.

And besides thys, Christes Gospell is not a Ceremoniall lawe (as much of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the fredome of spirite, beynge content only with those Ceremonies, which do serue to a decent ordre and godly discipline, and such as be apte to stirre vp the dull mynde of man, to the remembraunce of his duety to God, by some notable and speciall signification, whereby he myght be edified.

Furthermore, the moste weightie cause of thabolishemēt of certayn Ceremonies was, that thei were so farre abused, partly by the superstitious blyndnes of the rude and vnlearned, and partly by the vnsatiable auarice of suche as sought more their owne lucre, then the glory of God: that the abuses could not well be taken away, the thing remaynyng stil. But now as cōcerning those per-

sones, which peraduenture wylbe offēded, for that some of thold ceremonies are reteyned styl: if they cōsider that without some Ceremonies, it is not possible to kepe any order, or quiete discipline in the churche: they shal easely perceyue iust cause to reforme their iudgemētes. And yf thei thinke much, that any of thold do remain, & would rather haue all deuised a newe: Then suche men graunting some ceremonies conueniēt to be had, surely where the olde may be well vsed, there thei cannot reasonably reproue the old, only for their age, without bewrayīg of their owne folye. For in suche a case, they ought rather to haue reuerēce vnto them for their antiquitie, if they wyl declare them selues to be more studious of vnitie and cōcorde, then of innouacions and newe fanglenes, whiche (almuche as may be with the true setting furth of Christes Religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the ceremonies reserued, to be offended. For as those be taken away, whiche were moste abused, and dyd burthen mens consciences without any cause: so the other that remain, are retayned for a Discipline and order, whiche (vpon iuste causes) may be altered and chaunged, and therefore are not to be estemed equal with gods law. And moreouer, they be neither darke nor dombe ceremonies: but are so sette furthe, that euery man may vnderstande what they doe meane, & to what vse thei do serue. So that it is not like that thei in tyme to come, should be abused as the other haue been. And in these our doinges, we condemne no other nations, nor prescribe any thyng, but to our owne people only. For we thinke it cōuenient that euery cōtrey should vse such ceremonies, as they shal thinke best to the settyng furth of Goddes honour or glorye, and to the reducyng of the people to a most perfecte and godly lyuyng, without errour or Superstition. And that they shoulde put awaye other thynges whiche from tyme to tyme, they perceyue to be moste abused, as in mennes ordinaunces it often chaunceth diuersely in diuerse countreyes.

¶ The

¶ The Table and Kalender

expressynge the order of the Psalmes and Les-
sons, to be sayed at the Mornyng and Euenyng
prayer throughout the yere, excepte certayn (::)
proper feastes, as the Rules folow-
ynge more plainlye declare.

¶ The order howe the Psalter (::)
is appointed to be readde.

THE Psalter shalbe readde through, once euery Moneth. And be-
cause that some Monethes be longer then some other be, it is
thought good to make them euen by thys meanes.

To euerye Moneth, shalbe appointed (as concernynge thys purpose)
iuste. xxx. dayes.

And because January and Marche hath one daie aboue the sayed
numbre, and Februarye whiche is placed betwene them bothe, hath one-
ly. xxviii. dayes: Februarye shal borowe of either of the Monethes (of Ja-
nuary and Marche) one daye. And so the Psalter whiche shalbe readde in
Februarye, muste begyn the last daye of January, and ende the fyrst daye
of Marche.

And where as Maye, July, August, October, and December, haue
xxxi. dayes a piece: it is ordered that the same Psalmes, shalbe readde the
laste daye of the sayed Monethes, whiche were read the daye before. So
that the Psalter may begyn agayne the fyrst day of the nexte Monethes
ensuynge.

Nowe to knowe what Psalmes shalbe read euerye daye, loke in the
kalender, the numbre that is appointed for the Psalmes, and then finde
the same numbre in thys table, and vpon that numbre shal you see, what
Psalmes shalbe sayed at Mornyng and Euenyng prayer.

And where the. Cxix. Psalme is deuided into. xxii. portions, and is
ouerlonge to be read at one tyme: it is so ordered, that at one tyme shall
not be read aboue foure or fyue of the sayed portions, as you shall per-
ceyue to be noted in thys Table folowynge.

And here is also to be noted, that in thys table, and in all other partes
of the Seruyce, where anye Psalmes are appointed, the numbre is
expressed after the greate Englyshe Bible, whiche from the. ix. Psalme,
vnto the. Cxlviii. Psalme (folowyng the diuision of the Hebrues) doeth
varie in numbres from the common Latyn translacion.

The Table for the order of the Psalmes to be sayed at Morning and Euening praier.

	Morning praier.	Euenyng praier.
i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcvi. xcvii	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxi. cxii. cxiii.	cxiiii. cxv
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.
xxv	Inde. v.	Inde. iiii.
xxvi	Inde. v.	Inde. iiii.
xxvii	cxx cxxi cxxii cxxiii cxxiiii cxxv.	cxxvi cxxvii cxxviii cxxix cxxx cxxxi
xxviii	cxxxii. cxxxiii. cxxxiiii. c xxxv.	cxxxvi. cxxxvii. cxxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

¶ The order how the rest of holy scripture (beside the Psalter) is appointed to be read.

THold Testament is appointed for the firste lessons, at Mornynge and Euenynge prayer, and shalbe read throughe, euery yere ones, except certain bokes and chapiters, whiche be least edifyeng, and might best be spared, and therfore be lefte vnread.

The Newe Testament is appoynted for the seconde Lessons, at Mornynge and Euenynge prayer, and shalbe read ouer orderlye euerye yere thrise, beside the Epistles and Gospelles: excepte the Apocalips, out of the whiche there be onelye certain Lessons appoynted, vpon diuerse proper feastes.

And to knowe what Lessons shalbe read euerye daie: finde the daie of the Monethe in the Kalender folowynge: and there ye shall perceiue the bokes and Chapiters, that shalbe read for the Lessons, both at Morninge and Euenynge prayer.

And here is to be noted, that whensoeuer there be any proper Psalmes or Lessons, appoynted for anye feast, moueable or vnmoueable: then the Psalmes and Lessons, appoynted in the Kalender, shall be omitted for that tyme.

Ye muste note also that the Collect, Epistle and Gospell, appoynted for the Sondai, shall serue all the wicke after, excepte there fall some feast that hath hys proper.

Thys is also to be noted, concernynge the Leape yeres, that the .xxv. daie of Februarye, whiche in Leape yere, is compted for two daies, shall in those two daies, alter neither Psalme nor Lesson: but the same Psalmes and Lessons, whiche be sayed the firste daye, shall also serue for the seconde daie.

Also, whersoeuer the begynnynge of any Lesson, Epistle or Gospell is not expressed, there ye must begyn at the begynnynge of the Chapiter.

And whersoeuer is not expressed howe farre shalbe read, there shall you reade to the ende of the Chapiter.

¶ Proper Psalmes and Lessons for diuerse feastes and dayes, at Mornynge and Euenynge praier.

On Christemas dai at mornyng praier.	Psalme. xix. Psalme. xlv. Psalme. lxxxv.	The first Lesson. Esay. ix. The. ii. Lessō, Luk. ii. *Vnto* And vnto mē a good wyl.
At Euenynge praier.	Psalm. lxxxix. Psalme. Cx. Psal. C xxxii.	The first Lesson. Esa. vii. God spake once agayn to Achas. *&c. Vnto the ende.* The second lesson. Tit. iii. The kindnes and loue. &c. *Vnto* foolyshe questions.
On sainct Stephēs day, at mornynge praier.	The seconde lesson. Actes. vi. and vii. Stephen ful of fayth and power, *Vnto*. And when fourtie yeres were &c.	
At Euenynge praier.	The seconde lesson. Actes. vii. And when fourtie yeres were expired, there appeared vnto Moses. &c. *Vnto*. Stephen full of the holy ghost.	
On sainct John the Euāgelistes day, at morning praier.	The secōde lesson. Apocalips. i. The whole Chapter.	
At Euenynge praier.	The seconde Lesson, Apocalips. xxii.	
On the Innocētes daie, at mornynge praier.	The firste Lesson. Jeremie. xxxi. *vnto* Moreouer I heard Ephraim.	
On the Circūcision daye, at morning praier.	The first Lesson. Genesis. xvii. The seconde Lesson. Roma. ii.	
At Euenynge praier.	The. i. Lesson. Deut. x. And now Israel. &c. The seconde Lesson, Collos. ii.	
On the Epipha-	The firste Lesson, Esay. lx.	

nie

nie, at mozninge pzaier. The ſeconde Leſſon. Luke. iii. And it fozt-tuned. &c.

At Euenynge pzayer. The firſt leſſon. Eſay. xlix.
The ſeconde leſſon. John. ii. After thys he went doune to Capernaum.

On wedneſdaie befoze Eaſter, at Euening pzaier The firſt leſſon Oſee. xiii. xiiii.

On Thurſdaye befoze Eaſter, at mozning pzaier. The firſt Leſſon. Daniel. ix. (::)

At Euenynge pzayer. The firſt Leſſon. Jeremie. xxxi.

On Good Fri-day, at mozning pzaier. (::) The firſt leſſon. Geneſis. xxii.

At Euenynge pzaier. The firſt leſſon. Eſay. liii.

On Eaſter euen at Mozynnge pzaier. (::) The firſt leſſon. zachary. ix.

On Eaſter day, at Mozynng pzaier. Pſalme. ii. Pſalme. lvii. Pſalme. cxi. } The firſt leſſon. Exodi. xii. The ſeconde leſſon. Ro. vi.

At Euenyng pzaier. Pſalme. cxiii. Pſalm. cxiiii. Pſal. cxviii. } The ſecond leſſon. Act. ii.

On Monday in Eaſter wieke, at mozning pzaier. The ſeconde leſſon. Math. xxviii.

At Euenynge pzaier. The ſeconde leſſon. Actes. iii.

On Tuiſday in Eaſter wieke, at mozning pzaier. The ſeconde leſſon. Luke. xxiiii. *Vnto*. And beholde two of them.

At Euenynge prayer. The ſeconde Leſſon. i. Cozin. xv.

On the Aſcencion day, at Mozynge prayer. Pſalme. viii. Pſalme. xv. Pſalme. xxi. } The. ii. leſſon. John. xiiii.

At Euenynge prayer. Pſalme. xxiiii. Pſalme. lxviii. Pſalme. Cviii. } The. ii. leſſon. Ephe. iiii.

On whitſonday at Mozynge prayer. Pſalm. xlviii. Pſalme. xlvii. } The ſeconde leſſon. Act. x. Then Peter opened his. ꝛc

At Euenynge prayer. Pſalme. Ciiii. Pſalm. Cxlv. } The ſecond leſſon. Act. xix. It ſortuned when Apolle went to Corinthū. ꝛc. *Vnto* After theſe thynges.

¶ On Trinitie londay, at mozynge prayer. The firſt leſſon. Gene. xviii. The ſeconde leſſon. Math. iii.

Converſion of ſaynct Paule, at mozning prayer. The ſeconde leſſon. Actes. xxii. *Vnto*. They heard hym.

At Euenynge prayer. The ſeconde leſſon. Actes. xxvi.

Saınct Barnabies dai, at mozynge prayer. The ſeconde leſſon. Actes. xiiii.

At Euenynge prayer. The ſecond leſſon. Actes. xv. *Vnto*. After certayne dayes.

¶ Saınct John baptiſtes day, at mozning prayer. The firſt leſſon. Malachi. iii. The ſeconde leſſon. Math. iii.

At Euenynge prayer. The firſt leſſon. Malachi. iiii. The ſeconde leſſon. Math. xiii. *Vnto* when Jeſus heard.

Saincte Peters daie, at Morning prayer.	The seconde Lesson. Actes. iii.
At Euenynge prayer.	The seconde Lesson. Actes. iiii.
Al sainctes day at Mornynge praier.	The first Lesson. Sapien. iii. vnto. Blessed is rather the barrayne. The second Lessō. Hebr. xi. xii. Sainctes by faith subdued. vnto If you endure chastisyng.
At Euening praier.	The fyrst Lesson. Sapience. v. vnto Hys Jelosie also. The seconde Lesson. Apocalips. xix. vnto And I sawe an Angell stande.

An Almanack

for.xix.yeares.

The yeare of our Lord.	The Golden nombre.	The epacte.	The Circle of the sunne.	Dominicall letter.	Easter daye.
M.D.lii.	xviii.	iiii.	xxi.	C. B.	xvii. Aprill.
M.D.liii.	xix.	xv.	xxii.	A.	ii. Aprill.
M.D.liiii.	xvi.	xxvi.	xxiii.	G.	xxv. Marche.
M.D.lv.	xvii.	vii.	xxiiii.	F.	xviii. Aprill.
M.D.lvi.	xviii.	xviii.	xxv.	E. D.	v. Aprill.
M.D.lvii.	xix.	xxix.	xxvi.	C.	xviii. Aprill.
M.D.lviii.	i.	xi.	xxvii.	B.	x. Aprill.
M.D.lix.	ii.	xxii.	xxviii.	A.	xxvi. Marche.
M.D.lx.	iii.	iii.	i.	G. F.	xviii. Aprill.
M.D.lxi.	iiii.	xiiii.	ii.	E.	vi. Aprill.
M.D.lxii.	v.	xxv.	iii.	D.	
M.D.lxiii.	vi.	xxvi.	iiii.	C.	
M.D.lxiiii.	vii.	xvii.	v.	B. A.	
M.D.lxv.	viii.	xxviii.	vi.	G.	
M.D.lxvi.	ix.	ix.	vii.	F.	
M.D.lxvii.	x.	xx.	viii.	E.	
M.D.lxviii.	xi.	i.	ix.	D. C.	
M.D.lxix.	xii.	xii.	x.	B.	
M.D.lxx.	xiii.	xxiii.	xi.	A.	

¶ January hath.xxxi.dayes.

		Morning prayer.		Euening prayer.	
		¶ Psalmes.			
		i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson.
iii	A Kalend. Circũcision	i	Gen. xvii	Roma. ii	Deut. x	Collos. ii.
	b iiii. No.	ii	Gene. i	Math. i	Gene. ii	Roma. i
ii	c iii. No.	iii	iiii	ii	iiii	ii
	d Vlid. No.	iiii	v	iii	vi	iii
xix	e Nonas.	v	vii	iiii	viii	iiii
viii	f viii. Id. Epiphanie	vi	Esai. lx.	Luke. iii	Esai. xlix	John. ii.
	g vii. Id.	vii	Gen. ix.	Math. v	Gen. xi.	Roma v
xvi	A vi. Id.	viii	xii	vi	xiii	vi
v	b v. Id.	ix	xiiii	vii	xv	vii
	c iiii. Id.	x	xvi	viii	xvii	viii
xiii	d iii. Id. Sol in aqua.	xi	xviii	ix	xix	ix
ii	e Vlid. Id.	xii	xx	x	xxi	x
	f Idus.	xiii	xxii	xi	xxiii	xi
x	g xix. kl. Februarii.	xiiii	xxiiii	xii	xxv	xii
	A xviii. kl.	xv	xxvi	xiii	xxvii	xiii
xviii	b xvii. kl. Terme begi	xvi	xxviii	xiiii	xxix	xiiii
vii	c xvi kl.	xvii	xxx	xv	xxxi	xv
	d xv kl.	xviii	xxxii	xvi	xxxiii	xvi
xv	e xiiii kl.	xix	xxxiiii	xvii	xxxv	i. Cor. i
iiii	f xiii kl.	xx	xxxvi	xviii	xxxvii	ii
	g xii kl.	xxi	xxxix	xix	xxxix	iii
xii	A xi kl.	xxii	xl	xx	xli	iiii
i	b x kl.	xxiii	xlii	xxi	xliii	v
	c ix kl.	xxiiii	xliiii	xxii	xlv	vi
ix	d viii kl. Con. Paul	xxv	xlvi	Act. xxii	xlvii	Acres. xxvi
	e vii kl.	xxvi	xlviii	mat xxiii	xlix	i. Cozin. vii
xvi	f vi kl.	xxvii	l	xxiiii	Exod. i	viii
vi	g v kl.	xxviii	Exod. ii	xxv	iii	ix
	A iiii kl.	xxix	iiii	xxvi	v	x
xiiii	b iii kl.	xxx	vi	xxvii	vii	xi
iii	c Vlid. kl.	i	viii	xxviii	ix	xii

ℂ February hath xxviij. dayes.

		Morning prayer.		Euening prayer.	
		ℂ Psalmes			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	d Kalend.	ii	Exodi. x	Marke. i	Exodi. xi	i. Cor. xiii
xi	e iiii. No. Purif. Mary.	iii	xii	ii	xiii	xiiii
xix	f iii. No.	iiii	xiiii	iii	xv	xv
viii	g Vig. No.	v	xvi	iiii	xvii	xvi
	A Nonas	vi	xviii	v	xix	ii. Cor. i.
xvi	b viii. Id.	vii	xx	vi	xxi	ii
v	c vii. Id.	viii	xxii	vii	xxiii	iii
	d vi. Id.	ix	xxiiii	viii	xxxii	iiii
xiii	e v. Id.	x	xxxiii	ix	xxxiiii	v
ii	f iiii. Id. Solin Pif.	xi	xxxv	x	xl	vi
	g iii. Id.	xii	Le. xviii.	xi	Num. xiv	vii
x	A Vig. Id.	xiii	xx	xii	Num. xv	viii
	b Idus.	xiiii	Nume. xi	xiii	xii	ix
xviii	c xvi. kl. Marche.	xv	xiii	xiiii	xiiii	x
vii	d xv. kl.	xvi	xv	xv	xvi	xi
	e xiiii. kl.	xvii	xvii	xvi	xviii	xii
xv	f xiii. kl.	xviii	xix	Luk. vi. i.	xx	xiii
iiii	g xii. kl.	xix	xxi	vi. i.	xxii	Galath. i.
	A xi. kl.	xx	xxiii	iii	xxiiii	ii
xii	b x. kl.	xxi	xxv	iiii	xxvi	iii
i	c ix. kl.	xxii	xxvii	iiii	xxviii	iiii
	d viii. kl.	xxiii	xxix	v	xxx	v
ix	e vii. kl.	xxiiii	xxxi	vi	xxxii	vi
	f vi. kl. S. Mathias	xxv	xxxiii	vii	xxxiiii	Epheſi. i.
xvii	g v. kl.	xxvi	xxxv	viii	xxxvi	ii
vi	A iiii. kl.	xxvii	Deut. i.	ix	Deut. ii	iii
	b iii. kl.	xxviii	i.	x.	iiii	iiii
xiiii	c Vig. kl.	xxix	v	xi	vi.	v

¶ Marche hath.xxxi.dayes.

		Mozning prayer.		Euening prayer.	
		Psalmes.			
		i.Lesson.	ii.Lesson.	i.Lesson.	ii.Lesson
iii	d Kalend.	xxx	Deu.vii.	Luk.xii.	Deu.viii	Ephe.vi.
	e vi. No.	i	ix	xiii	x	Philip.i.
xi	f v. No.	ii	xi	xiiii	xii	ii
	g iiii. No.	iii	xiii	xv	xiiii	iii
xix	A iii. No.	iiii	xv	xvi	xvi	iiii
viii	b Pxid.No.	v	xvii	xvii	xviii	Colloss. i.
	c Nonas.	vi	xix	xviii	xx	ii
xvi	d viii. Id.	vii	xxi	xix	xxii	iii
v	e vii. Id.	viii	xxiii	xx	xxiiii	iiii
	f vi. Id.	ix	xxv	xxi	xxvi	i.thessa. i.
xiii	g v. Id. Equinoctium.	x	xxvii	xxii	xxviii	ii
ii	A iiii. Id. Sol in ariete.	xi	xxix	xxiii	xxx	iii
	b iii. Id.	xii	xxxi	xxiiii	xxxii	iiii
x	c Pxid. Id.	xiii	xxxiii	John. i.	xxxiiii	v
	d Idus.	xiiii	Josue.i.	ii	Josue.ii.	ii.thessa.i.
xviii	e xvii. kl. Aprilis.	xv	iii	iii	iii	ii
viii	f xvi. kl.	xvi	iiii	iiii	v	iii
	g xv. kl.	xvii	v	v	vi.	Timo. i
xv	A xiiii. kl.	xviii	vi	vi	v	ii.iii
iiii	b xiii. kl.	xix	vii	vii	vi	iiii
	c xii. kl.	xx	viii	viii	vii	v
xii	d xi. kl.	xxi	ix	ix	ix	vi
i	e x. kl.	xxii	x	x	xi	ii. Timo. i.
	f ix. kl.	xxiii	xii	xi	xx	ii
ix	g viii. kl. Annunciation	xxiiii	xxi	xii	xxii	iii
	A vii. kl.	xxv	xxiii	xiii	xxiii	iiii
xvii	b vi. kl.	xxvi	Judic.i	xiiii	Judic.ii.	Titus. i.
vi	c v. kl.	xxvii	iii	xv	iiii	ii.iii
	d iiii. kl.	xxviii	v	xvi	vi	Philem. i.
xiiii	e iii. kl.	xxix	vii	xvii	viii	Hebre. i.
iii	f Pxid. kl.	xxx	ix	xviii	x	ii.

¶ Apzill hath.xxx.dayes.

		Mozning pzayer.		Euening pzaier.	
		¶ Psalmes.			
		i.Lesson.	ii.Lesson	i.Lesson.	ii.Lesson
	g Kalend.	i	Judic.xi	John.xix	Judi.xii.	Hebze. iii.
xi	A iiii. No.	ii	xiii	xx	xiiii	iiii
	b iii. No.	iii	xv	xxi	xvi	v
xix	c Pzid.No.	iiii	xvii	Acres. i.	xviii	vi
viii	d Nonas.	v	xix	ii	xx	vii
xvi	e viii. Id.	vi	xxi	iii	Ruth. i.	viii
v	f vii. Id.	vii	Ruth. ii.	iiii	iii	ix
	g vi. Id.	viii	iiii	v	i.Regū. i.	x
xiii	A v. Id.	ix	i.Regū.ii	vi	iii	xi
ii	b iiii. Id.	x	iiii	vii	v	xii
	c iii. Id.	xi	vi	viii	vii	xiii
x	d Pzid.Id.Sol in tau.	xii	viii	ix	ix	Jacobi. i.
	e Idus.	xiii	x	x	xi	ii
xviii	f xviii.kl.Maii.	xiiii	xii	xi	xiii	iii
viii	g xvii. kl.	xv	xiiii	xii	xv	iiii
	A xvi. kl.	xvi	xvi	xiii	xvii	v
xv	b xv. kl.	xvii	xviii	xiiii	xix	i.Petri. i.
iiii	c xiiii. kl.	xviii	xx	xv	xxi	ii
	d xiii. kl.	xix	xxii	xvi	xxiii	iii
xii	e xii. kl.	xx	xxiiii	xvii	xxv	iiii
i	f xi. kl.	xxi	xxvi	xviii	xxvii	v
	g x. kl.	xxii	xxviii	xix	xxix	ii.Petri. i.
ix	A ix. kl. S.George.	xxiii	xxx	xx	xxxi	ii
	b viii. kl.	xxiiii	ii.Reg.i	xxi	ii.Reg. ii.	iii
xvii	c vii. kl. Marke cnā.	xxv	iii	xxii	iiii	i.John. i.
vi	d vi. kl.	xxvi	v	xxiii	vi	ii
	e v. kl.	xxvii	vii	xxiiii	viii	iii
xiiii	f iiii. kl.	xxviii	ix	xxv	x	iiii
iii	g iii. kl.	xxix	xi	xxvi	xii	v
	A Pzid. kl.	xxx	xiii	xxvii	xiiii	ii.iii.John.

¶ Maye hath.xxxi.dayes

			Morning prayer.		Euening prayer.	
			¶ Psalmes.			
			i.Lesson.	ii.Lesson	i.Lesson.	ii.Lesson.
xi	b	Kalend.Philip & Ia.	i	ii.Re.xv.	Acte.viii	ii.Re.xvi	Judas. i.
	c	vi. No.	ii	xvii	xxviii	xviii	Roma. i
xii	d	v. No.	iii	xix	Math. i	xx	ii
viii	e	iiii. No.	iiii	xxi	ii	xxii	iii
	f	iii. No.	v	xxiii	iii	xxiiii	iiii
xvi	g	Psal.No.	vi	iii.Regū.i	iiii	iii.Reg.i.	v
v	A	Nonas.	vii	ii	v	ii.	vi
	b	viii. Id.	viii	iii	vi	iiii	vii
xiii	c	vii. Id.	ix	v	vii	ix	viii
ii	d	vi. Id.	x	ix	viii	x	ix
	e	v. Id. Sol in Ge.	xi	xi	ix	xii	x
x	f	iiii. Id.	xii	xiii	x	xiiii	xi
	g	iii. Id.	xiii	xv	xi	xvi	xii
xviii	A	Psal.Id.	xiiii	xvii	xii	xviii	xiii
vii	b	Idus.	xv	xix	xiii	xx	xiiii
	c	xvii.kl.Junii.	xvi	xxi	xiiii	xxii	xv
xv	d	xvi kl.	xvii	iiii.Re.i.	xv	iiii.Re.ii.	xvi
iiii	e	xv kl.	xviii	iii	xvi	iiii	i.Cor. i
	f	xiiii kl.	xix	v	xvii	vi	ii
xii	g	xiii kl.	xx	vii	xviii	viii	iii
i	A	xii kl.	xxi	ix	xix	x	iiii
	b	xi kl.	xxii	xi	xx	xii	v
ix	c	x kl.	xxiii	xiii	xxi	xiiii	vi
	d	ix kl.	xxiiii	xv	xxii	xvi	vii
xvii	e	viii kl.	xxv	xvii	xxiii	xviii	viii
vi	f	vii kl.	xxvi	xix	xxiiii	xx	ix
	g	vi kl.	xxvii	xxi	xxv	xxii	x
xiiii	A	v kl.	xxviii	xxiii	xxvi	xxiiii	xi
iii	b	iiii kl.	xxix	xxv	xxvii	xxv	xii
	c	iii kl.	xxx	i.Esdr.i.	xxviii	i.Esdr. ii	xiii
xi	d	Psal. kl.	xxx	iii	Mark.i.	iiii	xiiii

¶ June hath.xxx.dayes.

		Morning prayer.		Euening prayer.	
		¶ Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	e Kalend.	i	i. Esd. iiii	Marke. ii	i. Esd. v	i. Cor. xv
xix	f iiii. No.	ii	vi	iii	vi	xvi
viii	g iii. No.	iii	vii	iiii	vii	ii. Cor. i.
xvi	A Pasch. No.	iiii	viii	v	viii	ii
v	b Nonas.	v	ix	vi	x.	iii
	c viii. Id.	vi	ii. Esd. i	vii	iii	iiii
xiii	d vii. Id.	vii	iiii	viii	v	v
ii	e vi. Id.	viii	vi	ix	viii	vi
	f v. Id.	ix	ix	x	xiii	vii
x	g iiii. Id.	x	Hester. i.	xi	Hester. ii	viii
	A iii. Id.	xi	iii.	Acte. xiiii	iiii	Actes. xv.
xviii	b Pasch. Id.	xii	v	Mar. xii.	vi	ii. cor. ix
ma	c Idus. Sol in can.	xiii	vii	xiii	viii	x
	d xviii. kl. Julii.	xiiii	ix	xiiii	Iob. i	xi
xv	e xvii. kl.	xv	Iob. ii	xv	iii	xii
iiii	f xvi. kl.	xvi	iiii	xvi	v	xiii
	g xv. kl. Terme began.	xvii	vi	Luke. i.	vii	Galath. i.
xii	A xiiii. kl.	xviii	viii	ii.	ix	ii
i	b xiii. kl.	xix	x	iii	xi	iii
	c xii. kl.	xx	xii	iiii	xiii	iiii
ix	d xi. kl.	xxi	xiiii	v	xv	v
	e x. kl.	xxii	xvi	vi	xvii. xviii	vi
xvii	f ix. kl.	xxiii	xix	vii	xx	Epheſi. i.
vi	g viii. kl. Iohn Baptiſt	xxiiii	Mal. iii	Math. iii.	Mal. iiii	Math. xiiii
	A vii. kl.	xxv	Iob. xxi	Luke. viii	Iob. xxii	Epheſi. ii
xiiii	b vi. kl.	xxvi	xxiii	ix	xxiiii xxv	iii
iii	c v. kl.	xxvii	xxvi xxvii	x.	xxviii	iiii
	d iiii. kl.	xxviii	xxix	xi	xxx	v
xi	e iii. kl. S. Peter ad.	xxix	xxxi	Actes. iii.	xxxii	Actes. iiii
	f Pasch. kl.	xxx	xxxiii	Luke. xii	xxxiiii	Epheſi. vi

¶ July hath.xxxi.dayes.

			Morning prayer.		Euening prayer.	
			¶ Psalmes.			
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xix	g Kalend.	i	Job. xxxv	Luk. xiii.	iob. xxxvi	Philip. i.
viii	A vi. No.	ii	xxxvii.	xiiii	xxxviii	ii.
	b v. No.	iii	xxxix	xv	xl	iii
xvi	c iiii. No.	iiii	xli	xvi	xlii	iiii
v	d iii. No.	v	Prouer. i	xvii	prouer. ii	Collos. i.
	e Prid. No. Term end.	vi	iii	xviii	iiii	ii
xiii	f Nonas. Dog dayes.	vii	v	xix	vi	iii
ii	g viii. Id.	viii	vii	xx	viii	iiii
	A vii. Id.	ix	ix	xxi	x	i. Thes. i.
x	b vi. Id.	x	xi	xxii	xii	ii
	c v. Id.	xi	xiii	xxiii	xiiii	iii
xviii	d iiii. Id.	xii	xv	xxiiii	xvi	iiii
vii	e iii. Id.	xiii	xvii	Iohn. i.	xviii	v
	f Prid. Id. Sol in Leo.	xiiii	xix	ii	xx	ii. Thes. i
xv	g Idus.	xv	xxi	iii	xxii	ii
iiii	A xvii. kl. Augustii.	xvi	xxiii	iiii	xxiiii	iii
	b xvi. kl.	xvii	xxv	v	xxvi	i. Timo. i.
xii	c xv. kl.	xviii	xxvii	vi	xxviii	ii. iii
i	d xiiii. kl.	xix	xxix	vii	xxx	iiii
	e xiii. kl.	xx	xxxi	viii	Eccle. i.	v
ix	f xii kl.	xxi	Eccles. ii	ix	iii	vi
	g xi kl.	xxii	iiii	x	v	ii. Timo. i
xvii	A x kl.	xxiii	vi	xi	vii	ii
v	b ix kl.	xxiiii	viii	xii	ix	iii
	c viii kl. Iames apo.	xxv	x	xiii	xi	iiii
xiiii	d vii kl.	xxvi	xii	xiiii	Ierem. i.	Titus. i.
iii	e vi kl.	xxvii	Ierem. ii	xv	iii	ii. iii
	f v kl.	xxviii	iiii	xvi	v	Phile. i.
xi	g iiii kl.	xxix	vi	xvii	vii	Hebre. i
	A iii kl.	xxx	viii	xviii	ix	ii
xix	b Prid. kl.	xxx	x	xix	xi	iii

¶ August hath.xxxi.dayes.

			Morning prayer.		Eueninge prayer.	
		¶ Psalmes.				
			i.Lesson	ii.Lesson	i.Lesson	ii.Lesson
viii	c Kalend. Lammas.	i	Jere.xii.	John.xx.	Jere.xiii	Hebr.iiii
xvi	d iiii.No.	ii	xiiii	xxi	xv	v
v	e iii. No.	iii	xvi	Actes .i.	xvii	vi
	f Prid.No.	iiii	xviii	ii	xix	vii
xiii	g Nonas.	v	xx	iii	xxi	viii
ii	A viii. Id.	vi	xxii	iiii	xxiii	ix
	b vii. Id.	vii	xxiiii	v	xxv	x
x	c vi. Id.	viii	xxvi	vi	xxvii.	xi
	d v. Id.	ix	xxviii	vii	xxix	xii
xviii	e iiii. Id. S.Laurence.	x	xxx	viii	xxxi	xiii
viii	f iii. Id.	xi	xxxii	ix	xxxiii	Jacobi.i.
	g Prid. Id.	xii	xxxiiii	x	xxxv	ii
xv	A Idus	xiii	xxxvi	xi	xxxvii	iii
iiii	b xix kl. Septembris.	xiiii	xxxviii	xii	xxxix	iiii
	c xviii kl. Sol in virgo.	xv	xl	xiii	xli	v
xii	d xvii kl.	xvi	xlii	xiiii	xliii	i.Peter.i
i	e xvi kl.	xvii	xliiii	xv	xlv.xlvi	ii
	f xv kl.	xviii	xlvii	xvi	xlviii	iii
ix	g xiiii kl.	xix	xlix	xvii	l	iiii
	A xiii kl.	xx	li	xviii	lii	v
xvii	b xii kl.	xxi	Lamen.i	xix	Lamē.ii	ii.Peter.i
vi	c xi kl.	xxii	iii	xx	iiii	ii
	d x kl.	xxiii	v	xxi	Ezech.ii	iii
xiiii	e ix kl. Bartho.apo.	xxiiii	Ezech. iii	xxii	vi	i.John.i
iii	f viii kl.	xxv	vii	xxiii.	xiii	ii
	g vii kl.	xxvi	xiiii	xxiiii	xviii	iii
xi	A vi kl.	xxvii	xxxiii	xxv	xxxiiii	iiii
	b v kl.	xxviii	Daniel. i	xxvi	Daniel.ii	v
xix	c iiii kl.	xxix	iii	xxvii	iiii	ii.iii.Joh
viii	d iii kl.	xxx	v	xxviii	vi	Jude. i
	e Prid. kl.	xxx	viii	Math.i.	viii	Roma. i

¶ September hath.xxx.dayes.

			Morning prayer.		Euening prayer.	
			¶ Psalmes.			
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
xvi	f	Kalendæ	i	Danie. ix	Math. ii.	Danie. x	Roma. ii.
b	g	iiii. No.	ii	xi	iii	xii	iii
	A	iii. No.	iii	xiii	iiii	xiiii	iiii
xvii	b	Prid. No.	iiii	Ozee. i.	v	Oze. ii. iii	v
ii	c	Nonas. Dog daies end	v	iiii	vi	v. vi	vi
	d	viii. Id.	vi	vii	vii	viii	vii
c	e	vii. Id.	vii	ix	viii	x	viii
	f	vi. Id.	viii	xi	ix	xii	ix
xviii	g	v. Id.	ix	xiii	x	xiiii	x
viii	A	iiii. Id.	x	Joel. i.	xi	Joel. ii.	xi
	b	iii. Id.	xi	iii	xii	Amos. i.	xii
xv	c	Prid. Id.	xii	Amos. ii.	xiii	iii	xiii
iiii	d	Idus.	xiii	iiii	xiiii	v	xiiii
	e	xviii. Kl. Octobris	xiiii	vi	xv	vii	xv
xii	f	xvii. kl. Sol in Libra	xv	viii	xvi	ix	xvi
i	g	xvi. kl.	xvi	Abdias. i	xvii	Jonas. i	i. Corin. i.
	A	xv. kl.	xvii	Joh. ii. iii	xviii	iiii	ii
ix	b	xiiii. kl.	xviii	Miche. i.	xix	Miche. ii	iii
	c	xiii. kl.	xix	iii	xx	iiii	iiii
xvii	d	xii. kl.	xx	v	xxi	vi	v
vi	e	xi. kl. S. Mathew.	xxi	viii	xxii	Naum. i.	vi
	f	x. kl.	xxii	Naum. ii	xxiii	iii	vii
xviii	g	ix. kl.	xxiii	Abacu. i.	xxiiii	Abacu. ii	viii
iii	A	viii. kl.	xxiiii	iii	xxv	Soph. i.	ix
	b	vii. kl.	xxv	Soph. ii.	xxvi	iii	x
xi	c	vi. kl.	xxvi	Agge. i.	xxvii	Agge. ii.	xi
	d	v. kl.	xxvii	Zacha. i.	xxviii	Zac. ii. iii	xii
xix	e	iiii. kl.	xxviii	iiii. v	Marke. i	vi	xiii
viii	f	iii. kl. S. Michael.	xxix	vii	ii	viii	xiiii
	g	Prid. kl.	xxx	ix	iii	x	xv

¶ Octobre hath.xxxi.dayes.

		Morning prayer.		Euening prayer.	
		Psalmes.			
		i.Lesson.	ii.Lesson.	i.Lesson.	ii.Lesson.
xvi	A Kalend.	i	Zacha.x	Mar.iiii.	Zach.xii.	i.cori.xvi.
v	b vi. No.	ii	xiii	v	xiiii	ii.corin. i
xiii	c v No.	iii	Malac. i	vi	Mala. ii	ii
ii	d iiii No.	iiii	iii	vii	iiii	iii
	e iii No.	v	Tobi. i	viii	Tobi. ii	iiii
x	f Vig. No.	vi	iii	ix	iiii	v
	g Nonas	vii	v	x	vi	vi
xviii	A viii Id.	viii	vii	xi	viii	vii
vii	b vii Id. Terme begin	ix	ix	xii	x	viii
	c vi Id.	x	xi	xiii	xii	ix
xv	d v Id.	xi	xiii	xiiii	xiiii	x
iiii	e iiii Id.	xii	Judith.i	xv	Judit. ii	xi
	f iii Id.	xiii	iii	xvi	iiii	xii
xii	g Vig. Id. Sol in scor.	xiiii	v	Luke.di.i	vi	xiii
	A Idus	xv	vii	di.i	viii	Galath.i
	b xvii kl. Nouembris	xvi	ix	ii	x	ii
ix	c xvi kl.	xvii	xi	iii	xii	iii
	d xv kl. Luke Euan.	xviii	xiii	iiii	xiiii	iiii
xvi	e xiiii kl.	xix	xv	v	xvi	v
vi	f xiii kl.	xx	Sapie. i	vi	Sapi. ii	vi
	g xii kl.	xxi	iii	vii	iiii	Ephes. i
xiiii	A xi kl.	xxii	v	viii	vi	ii
iii	b x kl.	xxiii	vii	ix	viii	iii
	c ix kl.	xxiiii	ix	x	x	iiii
xi	d viii kl.	xxv	xi	xi	xii	v
	e vii kl.	xxvi	xiii	xii	xiiii	vi
xix	f vi kl.	xxvii	xv	xiii	xv	Philip. i.
viii	g v kl. Simõ & Jude	xxviii	xvii	xiiii	xvii	ii
	A iiii kl.	xxix	xix	xv	Eccles. i	iii
xvi	b iii kl.	xxx	Eccles.ii	xvi	iii	iiii
v	c Vig. kl.	xxx	iiii	xvii	v	Colossi. i

¶ Nouembre hath.xxx.dayes.

		Morning prayer.		Euening prayer.	
		¶ Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	d Kalend. Al Saintes	i	Sap. iii.	He. xi. xii.	Sap. v.	Apoc. xix.
xiii	e iiii. No.	ii	Eccle. vi.	Lu. xviii	Eccle. vii	Collos. ii.
ii	f iii. No.	iii	viii	xix	ix	iii
	g Pri. No.	iiii	x	xx	xi	iiii
x	A Nonas.	v	xii	xxi	xiii	i. Thes. i
	b viii. Id.	vi	xiiii	xxii	xv	ii
xviii	c vii. Id.	vii	xvi	xxiii	xvii	iii
vii	d vi. Id.	viii	xviii	xxiiii	xix	iiii
	e v. Id.	ix	xx	Johu. i	xxi	v
xv	f iiii. Id.	x	xxii	ii	xxiii	ii. Thes. i.
iiii	g iii. Id.	xi	xxiiii	iii	xxv	ii
	A Pri. Id.	xii	xxvi	iiii	xxvii	iii
xii	b Idus. Sotia Sa.	xiii	xxviii	v	xxix	i. Timo. i
i	c xviii. kl. Decembre.	xiiii	xxx	vi	xxxi	ii. iii
	d xvii. kl.	xv	xxxii	vii	xxxiii	iiii
ix	e xvi. kl.	xvi	xxxiiii	viii	xxxv	v
	f xv. kl.	xvii	xxxvi	ix	xxxvii	vi
xvii	g xiiii. kl.	xviii	xxxviii	x	xxxix	ii. Timo. i
vi	A xiii. kl.	xix	xl	xi	xli	ii
	b xii kl.	xx	xlii	xii	xliii	iii
xiiii	c xi kl.	xxi	xliiii	xiii	xlv	iiii
iii	d x kl.	xxii	xlvi	xiiii	xlvii	Titus. i.
	e ix kl. S. Clement	xxiii	xlviii	xv	xlix	ii. iii
xi	f viii kl.	xxiiii	l	xvi	li	Phile. i.
	g vii kl.	xxv	Baruc. i	xvii	Baruc. ii	Hebre. i
xix	A vi kl.	xxvi	iii	xviii	iiii	ii
viii	b v kl.	xxvii	v	xix	vi	iii
	c iiii kl. Termeende	xxviii	Esai. i	xx	Esai ii	iiii
xvi	d iii kl.	xxix	iii	xxi	iiii	v
v	e Pri kl. Andrew ap.	xxx	v	Actes. i	vi	vi

¶ Decembre hath.xxxi.dayes.

		Morning prayer.		Eueninge prayer.	
		¶ Psalmes.			
		i.Lesson	ii.Lesson	i.Lesson	ii.Lesson
	f Kalend.	i	Esai.vii.	Actes .ii	Esai.viii	Hebr.vii
xiii	g iiii.No.	ii	ix	iii	x	viii
ii	A iii. No.	iii	xi	iiii	xii	ix
E	b Prid.No.	iiii	xiii	v	xiiii	x
	c Nonas.	v	xv	vi	xvi	xi
xviii	d viii. Id.	vi	xvii	di.vii	xviii	xii
vii	e vii. Id.	vii	xix	di.vii	xx.xxi	xiii
	f vi. Id.	viii	xxii	viii	xxiii	Jacob .i
xv	g v. Id.	ix	xxiiii	ix	xxv	ii
iiii	A iiii. Id.	x	xxvi	x	xxvii	iii
	b iii. Id.	xi	xxviii	xi	xxix	iiii
xi	c Prid. Id. Sol in Ca.	xii	xxx	xii	xxxi	v
i	d Idus	xiii	xxxii	xiii	xxxiii	i.Peter.i
	e xix kl. Januarii	xiiii	xxxiiii	xiiii	xxxv	ii
ix	f xviii kl.	xv	xxxvi	xv	xxxvii	iii
	g xvii kl.	xvi	xxxviii	xvi	xxxix	iiii
xvii	A xvi kl.	xvii	xl	xvii	xli	v
vi	b xv kl.	xviii	xlii	xviii	xliii	ii.Peter.i
	c xiiii kl.	xix	xliiii	xix	xlv	ii
xiiii	D xiii kl.	xx	xlvi	xx	xlvii	iii
iii	e xii kl. Thomas apo.	xxi	xlviii	xxi	xlix	i.John .i
	f xi kl	xxii	l	xxii	li	ii
xi	g x kl.	xxiii	lii	xxiii	liii	iii
	A ix kl.	xxiiii	liiii	xxiiii	lv	iiii
xix	b viii kl. Christmas	xxv	Esai. ix	Luk.xxii	Esai.vii	Titus.iii
viii	c vii kl. S. Stephen	xxvi	lvi	act.vi.vii	lvii	Acte. vii
	d vi kl. S. John	xxvii	lviii	Apoca. i	lix	Apo. xxii
xvi	e v kl. Innocentes	xxviii	Jer. xxxi	Acte.xxv	lx	i. John.v
v	f iiii kl.	xxix	Esai.lxi	xxvi	lxii	ii. John.i
	g iii kl.	xxx	lxiii	xxvii	lxiiii	iii. Jhō. i
xiii	A Prid kl.	xxxi	lxv	xxviii	lxvi	Jude. i

¶ The order where

Morninge and Euening prayer shalbe vsed and sayde.

¶ The morning, and euening prayer, shalbe vsed in suche place of the Churche, chapell, or Chauncell, & the minister shal so turne him, as ỹ people maye best heare. And if there be any cõtrouersie therin, the matter shalbe referred to the ordenarie, & he or his deputie shal appoynte the place, and the chaũcels shal remayn, as they haue done in times past.

And here is to be noted, that the minister at the tyme of the cõmunion, & at al other times in his ministracion, shall vse nether Albe, Vestemẽt, nor Cope: but beyng Archebishop, or Bishop, he shal haue and weare a rochet: & beeyng a priest or Deacon, he shal haue and weare a surples only.

¶ An order for morninge

prayer dayly throughout the yeare.

At the beginning both of morning prayer, and likewyse of euening prayer, ỹ minister shal reade with a loud voyce, some one of these sentẽces of ỹ scriptures that folowe. And thẽ he shal say that, which is writtẽ after the said sentẽces.

AT what time soeuer a synner doeth repente hym of hys synne, from the bottome of hys heart: I wyl put all his wickednes oute of my remembraunce sayth the Lorde. Ezechiel xviii.

I do know mine owne wickednes, and my synne is alway against me. Psalm. li.

Turne thy face awaye from oure sinnes (O Lorde) and blot out all oure offences. Psalm. li.

A sorowfull spyryte, is a Sacrifice to God: despyse not (O Lord) humble and contrite heartes. Psalm. li.

Rente your heartes, and not your garmentes, and turne to the lorde your God, because he is gentle and mercyful, he is patient and of muche mercy, and suche a one that is sory for your afflictions. Ioel. ii.

To thee O lord God belongeth mercy & forgeuenes, Daniel. ix

for we haue gone awaye from thee, and haue not harkened to thy voyce, whereby we mighte walke in thy lawes, which thou hast appoynted for vs.

Ierem.ii. Correct vs, O Lorde, and yet in thy iudgement, not in thy furie, lest we should be consumed and broughte to nothinge.

Math.iii Amende your lyues, for the kyngdom of God is at hande.

Luk.xv. I wyll goe to my father and saye to hym: father I haue synned agaynst heauen, and agaynste thee, I am no more worthy to be called thy sonne.

psa.cxlii Entre not into iudgement wyth thy seruauntes O Lorde, for no flesshe is righteous in thy syght.

i.Iohn.i. Yf we saye that we haue no synne, we deceyue oure selues, and there is no trueth in vs.

DEarely beloued brethren, the scripture moueth vs in sondrye places, to acknowledge and confesse our manyfolde synnes and wyckednesse, and that we should not dissemble nor cloke them before the face of almighty God oure heauenly father, but confesse them with an humble, lowely, penitent, and obedient heart, to thende that we may obtayne forgeuenes of the same by hys infinite goodnes & mercie. And although we ought at al times, hūbly to knowledge oure synnes before God: yet oughte we most chiefly so to doe, when we assemble and mete together, to rendre thankes for the greate benefytes, that we haue receyued at his handes, to set foorth hys moste worthy prayse, to heare his most holy word, and to aske those thinges, which be requisite & necessarye, aswell for the body as the soule. Wherfore I praye and beseche you, as many as be here present, to accōpanye me wyth a pure heart & humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession, to be sayd of the whole congregacion after the minister, kneelynge.

Almightie & moste merciful father, we haue erred and strayed from thy wayes, lyke lost shepe. We haue followed to much the deuises and desyres of oure owne heartes. We haue offended against thy holy lawes. We haue left vndone those thinges which we oughte to haue done, and we haue done those thynges which we ought not to haue done: and there is no health in vs: but thou, O Lorde, haue mercy vpon vs miserable offendors. Spare thou them O God, whiche confesse theyr faultes. Restore thou them that be penitent, according to thy promises declared vnto mankynde, in Christe Jesu our Lorde. And graunt, O most mercyful father, for his sake, that we may hereafter lyue a godly, righteous, & sobre lyfe, to the glory of thy holy name. Amen.

The absolucion to be pronounced by the minister alone.

Almightie God, the father of oure Lorde Jesus Christ, which desireth not the death of a synner, but rather that he maye turne from his wickednes and lyue: & hath geuē power and commaundement to his ministers, to declare and pronounce to hys people beeyng penitent, the absolucion and remission of theyr synnes: he pardoneth & absolueth al them, which truely repēt, and vnfeynedly beleue his holy Gospell. Wherfore we beseche him to graunt vs true repentaunce, & his holy spirite, that those thinges may please him, whiche we do at this present, & that the rest of our lyfe hereafter, may be pure & holy: so that at the last, we may come to hys eternal ioye, through Jesus Christ our Lorde.

¶ The people shal answere. Amen.

¶ Then shal the Minister begin the Lordes prayer wyth a loude voyce.

OUR father which art in heauē, hallowed bee thy name. Thy kingdō come. Thy wyl be done in earth as it is in heauē. Geue vs this daye oure dayly bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptacion. But delyuer vs from euyll. Amen.

¶ Then lykewyse he shall saye.

O Lorde open thou our lyppes.

Aunswere.

And our mouth shal shewe forth thy prayse.

Priest.

O God make spede to saue vs.

Aunswere.

O Lord make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is nowe, and euer shalbe: worlde wythout ende. Amen.

Prayse ye the Lorde.

¶ Then shalbe sayd or song thys Psalme folowinge.

Come let vs synge vnto the Lorde: let vs hartely reioice in the strength of oure saluation.

Lette vs come before hys presence wyth thankes geuynge: and shewe oure selfe glad in hym wyth Psalmes.

For

For the lorde is a greate God: and a greate Kynge aboue all Goddes.

In hys hand are al the corners of the earth: and the strength of the hylles is hys also.

The sea is his, and he made it: and hys handes prepared the drye lande.

O come, lette vs worshyp and fal downe: and knele before the lorde our maker.

For he is the lorde oure God: and we are the people of his pasture, and the shepe of his handes.

To daye yf ye wyl heare his voyce, harden not your heartes: as in the prouocacion, and as in the daye of temptacion in the wyldernesse.

When youre fathers tempted me: proued me & sawe my workes.

Fortye yeres long was I greued with this generacion, & sayd: it is a people that do erre in theyr heartes, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not entre into my rest.

Glory be to the father, & to the sonne: and to the holy ghoste.

As it was in the beginning, is nowe, and euer shalbe: worlde wythout ende. Amen.

¶ Then shal folowe certayne Psalmes in order, as they bee appoynted in a Table, made for that purpose: excepte there be proper Psalmes appoynted for that daye. And at thende of euery Psalme throughout the yere, & lykewyse in thende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated.

Glory be to the father, and to the sonne, &c.

¶ Then shalbe read two lessons distinctlye wyth a loude voyce, that the people may heare. The fyrst of the old Testament, the second of the newe. Lyke as they be appoynted by the Kalēder, except there be proper lessons assigned for that day: the minister that readeth the Lesson, stāding and turning him so, as he may best be heard of al such as

be present. And before euery Lesson, the minister shall saye thus. The first, second, third, or fourth Chapiter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapiter, he shall saye.

Here endeth such a Chapiter, of suche a Boke.

And (to thende the people may the better heare) in suche places where they do sing, there shall the lessons be song in a plain tune, after the maner of distincte reading: and likewyse the Epistle and Gospell.

After the fyrst lesson, shall followe Te deum Laudamus, in Englishe, dayly throughe the whole yeare.

Te deum

WE praise thee, O God: we knowledge thee to be the Lorde.

All the earth doeth worshyp thee, the father euerlastinge.

To thee all Aungels crye a loude, the heauens & al the powers therein.

To thee Cherubin, and Seraphin continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and yearth are full of the Maiestie of thy glorye.

The glorious company of the Apostles, praise thee.

The goodly felowshyp of the prophetes, praise thee.

The noble armye of Martirs, praise thee.

The holy Church throughoute al the worlde, doeth knowledge thee.

The father of an infinite Maiestie.

Thy honorable, true, and onely sonne.

Also the holy ghoste, the comforter.

Thou art the kyng of glory, O Christ.

Thou art the euerlasting sonne of the father.

When thou tookest vpon thee to delyuer man, thou dyddest not abhorre the vyrgins wombe.

When thou hadst ouercome the sharpenes of death,

thou

thou diddest open the kingdō of heauē to al beleuers.

Thou sittest on the right hande of God, in the glorie of the father.

We beleue that thou shalt come to be oure iudge.

We therefore praye thee, helpe thy seruauntes whō thou hast redemed wyth thy precious bloud.

Make them to bee nounbred wyth thy saīctes, in glory euerlastinge.

O lorde saue thy people: and blesse thyne heritage.

Gouerne them and lyft them vp for euer.

Daye by daye we magnifye thee.

And we worshyppe thy name, euer worlde without ende.

Vouchsafe, O Lorde, to kepe vs this daye wythout synne.

O lord haue mercy vpon vs: haue mercy vpon vs.

O Lorde, lette thy mercy lighten vpon vs: as oure trust is in thee.

O Lorde, in thee haue I trusted: lette me neuer bee confounded.

¶ For this canticle, Benedicite omnia opera domini domino.

All ye workes of the Lorde, blesse ye the Lorde: prayse hym and magnifye hym for euer. Benedicite.

O ye Aungelles of the Lorde, blesse ye the Lord: prayse ye hym & magnifye hym for euer.

O ye heauens, blesse ye the Lorde: prayse hym and magnifye hym for euer.

O ye waters that be aboue the firmament, blesse ye the Lorde: praise hym and magnifye hym for euer.

O all ye powers of the Lorde, blesse ye the Lorde: praise hym and magnifye hym for euer.

O ye Sunne and Moone blesse ye the Lorde: praise hym and magnifye hym for euer.

O ye starres of heauē, bleſſe ye the Lord: prayſe him and magnifye hym for euer.

O ye ſhowres and dewe, bleſſe ye the Lord: prayſe him and magnyfye hym for euer.

O ye wyndes of God, bleſſe ye the Lorde: prayſe hym and magnifye hym for euer.

O ye fyre and heate, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye wynter and ſommer, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye froſte and colde, bleſſe ye the lorde: prayſe hym and magnifie hym for euer.

O ye Ile and Snow, bleſſe ye the Lord: prayſe hym and magnifye hym for euer.

O ye nightes and dayes, bleſſe ye the Lorde: prayſe hym and magnifye hym for euer.

O ye lyght and darkeneſſe, bleſſe ye the lorde: prayſe hym and magnifye hym for euer.

O ye lightninges and cloudes, bleſſe ye the Lord: prayſe hym and magnifye hym for euer.

O let the yearth bleſſe the Lorde: yea, lette it prayſe hym and magnifye hym for euer.

O ye Mountaynes and hylles, bleſſe ye the Lorde: prayſe hym and magnifye hym for euer.

O all ye grene thinges vpon the earth, bleſſe ye the Lord: prayſe hym and magnifye hym for euer.

O ye welles, bleſſe ye the Lorde: prayſe him & magnifye hym for euer.

O ye Seas & fluddes, bleſſe ye the lorde: prayſe him and magnifye hym for euer.

O ye whales & al that moue in the waters, bleſſe ye the lorde: prayſe him and magnifye hym for euer.

O al ye foules of the ayre, bleſſe ye the lorde: prayſe hym and magnifye hym for euer.

O

O al ye beastes and cattell, bless ye the Lord: prayse hym and magnifye hym for euer.

O ye children of men, bless ye the Lord, prayse hym and magnifye hym for euer.

O let Israel bless the Lorde: prayse him and magnyfye hym for euer.

O ye priestes of the Lord, bless ye the Lord: prayse hym and magnifye hym for euer.

O ye seruauntes of the Lorde, bless ye the Lorde: prayse hym and magnifie hym for euer.

O ye spirites and soules of the righteous, bless ye the Lord: prayse hym and magnifie hym for euer.

O ye holy and humble menne of hearte, bless ye the Lorde: prayse hym and magnifie him for euer.

O Ananias, Azarias, and Misael, bless ye the lord: prayse hym and magnifie hym for euer.

Glory be to the father, & to the sonne: and to the holy ghoste.

As it was in the beginning, is nowe, and euer shalbe: worlde wythout ende. Amen.

¶ And after the second lesson, shalbe vsed and sayde, Benedictus, in Englishe, as foloweth.

BLessed be the Lorde God of Israel: for he hath visited & redemed his people. Benedictus.

And hath raysed vp a myghtie saluacion for vs: in the house of hys seruaunt Dauid.

As he spake by the mouthe of hys holy prophetes: whyche haue been sence the worlde beganne.

That we should be saued from our enemies: & from the handes of all that hate vs.

To perfourme the mercie promysed to oure forefathers: and to remembre hys holy couenaunt.

To perfourme the othe, which he sware to our fore-

father

father Abraham: that he would geue vs.

That we beyng deliuered out of the handes of oure enemies: might serue hym wythout feare.

In holynesse and righteousnesse before him: all the dayes of oure lyfe.

And thou childe shalt be called the Prophete of the highest: for thou shalt go before the face of the Lorde, to prepare hys wayes.

To geue knowledge of saluacion vnto his people: for the remission of theyr synnes.

Throughe the tender mercie of oure God: whereby the daye spryng, from an hyghe hath vysyted vs.

To geue lighte to them that syt in darkenes, and in the shadowe of death: and to guyde our feete into the waye of peace.

Glory be to the father, and to the sonne: and to the holy ghoste.

As it was in the beginning, is now, and euer shalbe: worlde wythout ende. Amen.

For the. C. Psalme. Iubilate.

Then shalbe sayd the Crede, by the Minister and the people, standinge.

I Beleue in God the father almightie, maker of heauen & earth. And in Iesus Christ his onely sonne our Lord, which was cõceyued by the holy ghost, borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucified, dead and buryed, he descended into hell. The thyrd day he rose agayne from the dead. He ascended into heauen, & sytteth on the ryghte hand of God the father almightye. From thence shal he come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholique Churche. The Communion of sainctes. The forgeuenesse of synnes. The resurrection of the body. And the lyfe euerlastinge. Amen.

And

¶And after that, these prayers folowing, aswell at Euening prayer, as at Morning prayer: all deuoutly kneling. The minister first pronouncinge with a loude voyce.

The Lorde be wyth you.
Aunswere.
And wyth thy spyryte.
The Minister.
Let vs praye.
Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

¶Then the Minister, Clerkes and people, shall saye the Lordes prayer in Englishe, with a loud voyce.

Our father which art. &c.

¶Then the Minister standing vp shall saye.
O Lorde shewe thy mercy vpon vs.
Aunswere.
And graunt vs thy saluation.
Priest. Queene
O Lorde saue the [redacted]
Aunswere.
And mercyfully heare vs, when we call vpon thee.
Priest.
Indue thy ministers wyth righteousnes.
Aunswere.
And make thy chosen people ioyefull.
Priest.
O Lorde saue thy people.
Aunswere.
And blesse thyne enheritaunce.
Priest.
Geue peace in oure tyme, O Lorde.
Aunswere.
Because there is none other that fyghteth for vs, but onely thou, O God.

Priest.

Prieste.

O God make cleane our heartes within vs.

Aunswere.

And take not thyne holy spyryte from vs.

¶Then shal folowe thre Collectes. The fyrst of the daye, whyche shalbe the same that is appoynted at the Communion. The second for Peace. The thyrde for Grace to lyue wel. And the two last Collectes shal neuer altre, but dayly be sayd at Morninge prayer, throughout al the yere as foloweth.

¶The seconde Collecte for Peace.

GOD, whiche art aucthour of peace, & louer of concorde, in knowledge of whome standeth our eternal lyfe, whose seruice is perfecte freedome, defend vs thy humble seruaũtes, in al assaultes of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries: through the might of Jesu Christ our Lorde. Amen.

¶The thyrde Collecte for Grace.

LOrd our heauenly father, almighty and euerlasting God, which hast safely broughte vs to the beginninge of this daye: defende vs in the same wyth thy mightie power, and graunte that this daye we fall into no synne, nether runne into any kind of daunger: but that al our doynges may be ordred by thy gouernaunce to doe alwayes, that is righteous in thy sight: through Jesus Christe oure LORDE. Amen.

¶An

An Ordre for Euening prayer throughout the Yere.

¶ The Priest shal saye.

Our father whiche, &c.

Then likewise he shal say.

O Lord open thou our lippes.

Aunswere.

And our mouth shal shewe furth thy prayse.

Priest.

O God make spede to saue vs.

Aunswere.

Lorde make hast to helpe vs.

Priest.

Glory bee to the Father, and to the Sonne, and to the holy goste.

As it was in the beginnyng, is now, and euer shalbe: world without ende. Amen.

Prayse ye the Lorde.

Then Psalmes in ordre, as they be appointed in ꝑ Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the old Testament, as is appointed likewise in the Kalender, except there be propre lessons appointed for that day. After that, *Magnificat*, in Englishe, as foloweth.

MY soule doeth magnifie the Lorde: And my spirite hath reioyced in god my Sauiour. *Magnificat.*

For he hath regarded the lowelines of his handmaiden:

For beholde from henceforth all generations shal cal me blessed.

For he that is mightie, hath magnified me: and

holy is his name.

And his mercy is on them that feare hym: throughout al generacions.

He hath shewed strength with his arme: he hath scatered the proud, in the imaginatiō of their heartes.

He hath put down the mighty from their seate: and hath exalted the humble and meke.

He hath filled the hungry with good thinges: and the riche he hath sent emptie away.

He remembryng his mercye, hath holpen hys seruaunt Israel: as he promised to our forefathers, Abraham and his sede for euer.

Glory be to the Father, and to the Sonne, and to the holy goste.

As it was in the beginning, is now, and euer shall be: worlde without ende. Amen.

Or the. xcviii. Psalm. *Cantate Domino canticum nouum, quia mirabilia fecit.*

Then a Lesson of the newe Testament. And after that, (*Nunc dimittis*) in Englishe, as foloweth.

Lord, now lettest thou thy seruaunt departe in peace: accordynge to thy worde.

For mine yes haue seen: thy saluacyon.

Which thou hast prepared: before the face of all people.

To be a lighte to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the father, and to the Sonne. &c.

As it was in the begynning, is now. &c.

Or thys Psalme. *Deus misereatur nostri*, in Englishe.

Then shal folowe the Crede, with other prayers as is before appointed at Morning prayer, after *Benedictus*. And with thre Collectes: First of the day: the seconde of peace: Third for aide against al perilles, as hereafter foloweth: whiche

which two laste Collectes shalbe daiely said at Euening prayer without alteracion.

The second Collecte at Euenyng prayer.

GOD, from whom al holy desyres, al good counsayles, and all iuste woorkes dooe proceede: geue vnto thy seruauntes that peace, whiche the worlde cannot geue: that both our heartes may bee set to obeye thy commaundementes, and also that by thee, we beyng defended from the feare of oure enemies, may passe our time in rest and quietnes, throughe the merites of Jesus Christe our Sauiour. Amen.

The thirde Collecte, for ayde agaynst al perilles.

Ighten our darkenes we beseeche thee, O lord, and by thy great mercy, defende vs from all perylles, and daungers of thys nyghte, for the loue of thy onely Sonne oure Sauyoure Jesus Christ. Amen.

In the feastes of Christmas, the Epiphanie, saincte Mathie, Easter, Thassencion, Pentecost, Saincte John Baptist, Saincte James, Saincte Bartholomew, Saincte Mathewe, Saincte Symon and Jude, Saincte Andrewe, and Trinitie Sundaye: shalbe song, or sayd immediatly after *Benedictus* this confession of our Christen fayth.

Whosoeuer wyll be saued: beefore all thinges it is necessary that he holde the catholike fayth. *Quicunque vult*

Which faith except euery one dooe kepe holy and vndefyled: wythoute doubt he shal perishe euerlastyngly.

And the catholyke fayth is this: that we worshyp one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor deuiding the substaunce.

For there is one person of the father, an other of the Sonne: and an other of the holy Ghost.

But the godhed of the Father, of the Sonne, and of the holy goste is all one: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy gost.

The father vncreate, the Sonne vncreate: and the holy gost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy gost incomprehensible.

The Father eternal, the Sonne eternal: and the holy gost eternal.

And yet they are not three eternalles: but one eternall.

As also there bee not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the Sonne almighty: and the holy gost almighty.

And yet are they not three almyghtyes: but one almighty.

So the Father is God, the Sonne is God: and the holy gost is God.

And yet are they not three Goddes: but one God.

So likewise the father is lord, the Sonne lord: and the holy Gost lord.

And yet not three Lordes: but one Lorde.

For like as we be compelled by the Christian verytie: to acknowlege euery person by himselfe, to be God and Lorde.

So are we forbidden by the Catholyke religion: to saye there be three Goddes, or three Lordes.

The Father is made of none: neyther created nor begotten.

begotten.

The Sonne is of the Father alone: not made nor created, but begotten.

The holy goste is of the father and of the Sonne: neither made, nor created, nor begotten, but proceding.

So there is one father, not three fathers, one sonne not three sonnes: one holy goste, not three holye gostes.

And in this Trinitie, none is afore or after other: none is greater, nor lesse then an other.

But the whole three persons: be coeternal together and coequal.

So that in al thynges, as is aforesaied: the vnitie in Trinitie, and the Trinite in vnitie, is to be worshypped.

He therefore that wil be saued: muste thus thinke of the Trinitie.

Furthermore, it is necessary to euerlastyng saluacion: that he also beleue rightely in the incarnacion of our Lorde Jesu Christ.

For the righte faith is, that we beleue and confesse: that our Lord Jesus Christ, the sonne of God, is God and man.

God of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the world.

Perfect god, and perfect man: of a reasonable soule, and humaine flesshe subsistyng.

Equall to the Father, as touchyng hys Godhead: and inferiour to the Father, touchyng hys manhode.

Who althoughe he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesshe: but by takyng of the manhode into God.

One altogether, not by confusion of substaunce: but by vnitie of person.

For as the reasonable soule and flesshe is one man: so

God and man is one Christ.

Who suffred for oure saluacion: descended into hell, rose agayne the thirde daye from the dead.

He ascended into heauen, he sytteth on the ryghte hand of the father, god almightie: from whence he shal come to iudge the quicke and the dead.

At whose coming all men shall ryse agayne with their bodyes: and shall geue accounpte for theyr owne woorkes.

And they that haue done good, shall goe into lyfe euerlasting: and they that haue done euill, into euerlasting fyre.

This is the Catholike faythe: whiche except a man beleue faythfully, he cannot be saued.

Glory be to the father, and to the sonne: and to the holy goste.

As it was in the beginning, is now, and euer shall bee: worlde without ende. Amen.

Thus endeth the order

of Morning and Euening prayer,

throughe the whole yere.

Here folowth the Letanye to be vsed vpon Sundayes, Wednesdayes, and Fridayes, and at other times, when it shal be commaunded by the Ordenarye.

O God the father of heaue: haue mercie vpon vs miserable synners.

℣ O God the father of heauen: haue mercie vpon vs miserable synners.

O God the Sonne redemer of the worlde: haue mercy vpon vs miserable synners.

℣ O God the Sonne, redemer of the worlde: haue mercy vpon vs miserable synners.

O God the holy Goste, procedyng from the Father & the Sonne: haue mercye vpon vs myserable synners.

℣ O God the holy Goste, proceding from the Father and the Sonne: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, thre persons and one god: haue mercy vpon vs miserable sinners.

℣ O holy, blessed, and glorious Trinitie, thre persons, and one God: haue mercie vpon vs miserable synners.

Remembre not lord our offences, nor the offences of our forefathers, neither take thou vengeaunce of oure sinnes: spare vs good Lorde, spare thy people whom thou hast redemed with thy most precious bloud, and be not angry with vs for euer.

Spare vs good Lorde.

From all euill and myschyefe, from sinne, from the craftes and assaultes of the deuil, from thy wrath, and from euerlastyng damnacion.

Good Lorde deliuer vs.

From all blyndnes of heart, from pryde, vaine glorye and hypocrisie, from enuy, hatred, and malice, and all vncharitablenes.

Good Lorde deliuer vs.

From fornication & al other deadly sinne, & from all the diseites of the world, the flesshe and the deuill.

Good lord deliuer vs.

From lightninges and tempestes, from plage, pestilence and famine, from battayle and murther, and from sodayn death.

Good lord deliuer vs.

From all sedicion and priuie conspiracie, from the tyranny of the Bysshop of Rome, and all hys detestable enormities, from all false doctrine and heresye, from hardnesse of heart, and contempt of thy woorde and commaundement.

Good lord deliuer vs.

By the mistery of thy holy incarnation, by thy holy Natiuitie and Circumcision, by thy baptisme, fasting, and temptacion.

Good lord deliuer vs.

By thyne agonie and bloudy sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascencion, and by the comming of the holy goste.

Good lord deliuer vs.

In al time of our tribulacio, in al tyme of our wealth, in the houre of death, and in the daye of iudgemente.

Good lord deliuer vs.

We sinners doe beseche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy churche vniuersally in the right way.

We beseche thee to heare vs good lorde.

That it may please thee to kepe ~~Edward the fifth~~ thy seruaunt, our ~~King and gouernour~~.

We beseche thee to heare vs good lorde.

That it may please thee to rule hys hearte in thy fayth, feare and loue, that he may alwayes haue affiaunce in thee, and euer seke thy honour and glory.

We beseche thee to heare vs good lorde.

That it may please thee to be his defendour and

keper,

keper, geuing [redacted] the victory ouer al his enemies.

We beseche thee to heare vs good Lorde.

That it may please thee to illuminate al Bishops, Pastours, and ministers of the Churche, with true knowledge and vnderstanding of thy worde: and that both by their preachyng and liuing, they may sette it furth and shew it accordingly.

We beseche thee to heare vs good lord.

That it may please thee to endue the Lordes of the counsayle, and all the nobilitie, with grace, wisedome, and vnderstanding.

We beseche thee to heare vs good Lorde.

That it may please thee to bless and kepe the Magistrates, geuing them grace to execute iustice, and to mainteine trueth.

We beseche thee to heare vs good Lord.

That it may please thee to bless & kepe al thy people.

We beseche thee to heare vs good Lorde.

That it may please thee to geue to al nations, vnitie, peace and concorde.

We beseche thee to heare vs good Lorde.

That it maye please thee to geue vs an heart to loue and dreade thee, and diligently to lyue after thy commaundementes.

We beseche thee to heare vs good Lord.

That it maye please thee to geue all thy people encrease of grace, to heare meekely thy worde, and to receiue it with pure affection, and to bryng furthe the fruites of the spirite.

We beseche thee to heare vs good Lorde.

That it may please thee to bryng into the waye of trueth, al suche as haue erred and are deceiued.

We beseche thee to heare vs good Lorde.

That it may please thee to strengthen suche as doe stande, and to comfort and helpe the weake harted, and to raise vp them that fal, and finally to beate downe Satan vnder our fete.

We

We beseche thee to heare vs good Lorde.

That it maye please thee to succour, helpe and comfort, al that be in daunger, necessitie, and trybulacyon.

We beseche thee to heare vs good Lorde.

That it may please thee to preserue al that trauaile by land or by water, al women labouryng of childe, all sicke persones, and younge children, and to shewe thy pitie vpon al prisoners and captiues.

We beseche thee to heare vs good Lorde.

That it maye please thee to defende and prouide for the fatherles children and wiedowes, and all that bee desolate and oppressed.

We beseche thee to heare vs good Lorde.

That it maye please thee to haue mercye vpon all men.

We beseche thee to heare vs good Lorde.

That it may please thee to forgeue our enemies, persecutours and slaunderers, and to turne their hartes.

We beseche thee to heare vs good Lorde.

That it may please thee to geue and preserue to our vse the kyndly fruites of the yearth, so as in due tyme we may enioie them.

We beseche thee to heare vs good Lorde.

That it may please the, to geue vs true repentaūce, to forgeue vs all our synnes, negligences, and ignoraunces, and to endue vs with the grace of thy holy spirite to amende oure lyues accordynge to thy holy worde.

We beseche thee to heare vs good Lorde.

Sonne of God: we beseche thee to heare vs:

Sonne of God: we beseche thee to heare vs.

O Lambe of God that takest awaye the sinnes of the worlde:

Graunt vs thy peace.

O Lambe of God that takest awaye the synnes of the worlde:

Haue mercie vpon vs.

O Christe heare vs:

O Chriſt heare vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.
¶ Our father which art in heauen. &c.
And leade vs not into temptacion.
But deliuer vs from euill.
The verſicle.
O lorde deale not with vs after our ſinnes.
The aunſwere.
Neither reward vs after our iniquities.

¶ Let vs pray.

God merciful father, that deſpyſeſt not the ſighing of a contrite hearte, nor the deſyre of ſuch as be ſorowful: mercifully aſſiſt our prayers that we make before thee, in al our troubles and aduerſities whēſoeuer they oppreſſe vs. And graciouſly heare vs, that thoſe euilles, which the craft and ſubtiltie of the deuil or man worketh againſt vs, bee brought to naught, and by the prouidence of thy goodnes, they may be diſperſed, that we thy ſeruaūtes beeing hurte by no perſecucions, may euermore geue thankes vnto the in thy holy Churche, through Jeſu Chriſt our Lorde.

O Lord aryſe, helpe vs, and deliuer vs for thy names ſake.
O God we haue heard with our eares, & our fathers haue declared vnto vs, the noble woorkes that thou didſt in theyr dayes, and in the old time before them.
O Lord aryſe, helpe vs, and deliuer vs for thyne honor.
Glory be to the father, and to the ſonne, and to the holy Goſte: as it was in the beginning, is now, and euer ſhalbe: worlde without end. Amen.

From

From our enemies defende vs, O Christe.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our heart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchesafe to heare vs, O Christ.

Graciously heare vs, O Christe, Graciously heare vs, O Lord Christe.

The Versicle.

O Lorde let thy mercy be shewed vpon vs.

The Aunswere.

As we do put our trust in thee.

Let vs praye.

WE humbly beseche thee, O father, mercifully to loke vpō our infirmities, and for the glory of thy names sake, turne from vs all those euilles that we moste righteously haue deserued: and graunt that in all oure troubles we maye put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and pureness of lyuyng, to thy honour and glory: Through our only mediatoure and aduocate Jesus Christ our Lorde. Amen.

For rayne, if the tyme require.

O God heauenly Father, whiche by thy sonne Jesus Christ hast promised to al them that seke thy Kingdom, and the righteousnes therof, al thinges necessarie to their bodily sustenaunce: sende vs we beseche the in this our necessity, suche moderate raine and showers, that we maye receiue the fruites of the yearth to oure comforte, and to thy honour: through Jesus Christ our Lord: Amen.

¶ For

¶ For fayre weather.

LOrde God, whiche for the synne of man diddest once drowne al the world, excepte eight persons, and afterward of thy great mercy diddest promise neuer to destroie it so agayn: we humbly beseche thee, that although we for our iniquities haue worthely deserued this plague of rain and waters, yet vpon our true repentaunce thou wilt send vs suche weather whereby we may receiue the fruites of the earth in due season, and learne bothe by thy punyshmente to amende our liues, and for thy clemency to geue thee praise and glory: through Jesus Christ our Lorde. Amen.

In the time of dearth and famine.

GOd heauenly father, whose gyft it is that the rayn doeth fall, the yearthe is fruitfull, beastes increase, and fishes doe multiplye: behold we beseche thee thafflictions of thy people, & graunt that the scarcitie & dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnes be mercifullye turned into cheapnes and plentie, for the loue of Jesu Christe our lorde: to whom with thee and the holy gost. &c.

¶ Or thus.

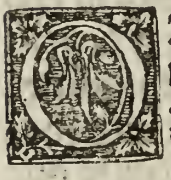
GOd mercifull father, whiche in the time of Heliseus the Prophete, didst sodainly turne in Samaria, great scarcitie & dearthe, into plentie & cheapnes, and extreme famine, into abundance of victual: haue pitie vpõ vs, that now be punished for our sinnes with like aduersitie, encrease the fruites of the yearth by thy heauenly benediction. And graunt, that we receiuing thy bounfull liberalitie, may vse thesame to thy glory, our comforte,

forte and relefe of our nedy neyghbours: throughe Jesus Christe our lorde. Amen.

In the tyme of Warre.

Almightie God, kyng of all kynges, and gouernour of all thynges, whose power no creature is able to resiste, to whom it belongeth iustly to punisshe synners, and to bee mercifull to them that truly repent: saue and deliuer vs (we humbly beseche thee) from the handes of our enemies, abate their pryde, asswage their malice, and confounde their deuises, that we beeing armed with thy defence, may be preserued euermore from al perilles to glorifie thee, whiche art the onely geuer of all victory, through the merites of thy onely sonne Jesu Christe our Lorde.

¶ In the tyme of any common plague or Sickenes.



Almightie God, whiche in thy wrath in the tyme of kyng Dauyd, diddeste slea with the plague of pestilence. lx. and ten thousande, & yet remembryng thy mercy diddeste saue the rest: haue pitie vpon vs miserable synners, that nowe are visited with greate sickenes and mortalitie, that lyke as thou diddeste then commaunde thy aungel to ceasse from punyshyng: So it may now please thee to withdrawe from vs this plague and grenous sickenesse, throughe Jesu Christe oure Lorde.

(*,*)

¶ And the Letany shal euer ende with thys Collecte. folowyng.

LMightie god, which hast geuen vs grace at this time with one accorde to make our common supplications vnto thee, and dooest promyse that when two or three bee gathered in thy name, thou wilt graunte theyr requestes: fulfil nowe O Lorde, the desyres and petycyons of thy seruauntes, as maye bee moste expedyente for them, graunting vs in thys worlde knowledge of thy trueth, and in the worlde to come, lyfe euerlasting.

Amen.

(.˙.)

The Collectes, Epistles,

and Gospels, to be vsed at the celebracion of *the Lordes supper, and holy Communion through* the yeare.

The fyrst Sundaye in Aduent.

The Collecte.

Almighty God, geue vs grace, that we maye cast away the workes of darkenes, and put vpō vs the armour of light, now in the time of thys mortal lyfe, (in the whych thy sonne Iesus Christ came to visite vs in great humilitie) that in the last daye, when he shall come againe in hys glorious maiestie, to iudge bothe the quicke and the dead: we may ryse to the life immortal, through him, who lyueth and reygneth with thee and the holy ghost, nowe and euer. Amen.

The Epistle.

we nothing to any man but thys, that ye loue one another. For he that loueth another, fulfylleth the lawe. For these commaundementes: Thou shalt not commit adulterye: Thou shalte not kyll: Thou shalte not steale: Thou shalte beare no false witnesse: Thou shalt not lust: and so forth (yf there be any other commaundemente) it is all comprehended in thys sayinge: namely, loue thy neyghbour as thy self. Loue hurteth not hys neyghbour: therefore is loue the fulfyllinge of the lawe. Thys also, we know the season, howe that it is tyme that we shoulde now awake out of slepe, for now is oure saluation nerer, then when we beleued. The night is passed, the day is come nye: lette vs therefore cast awaye the dedes of darkenes, and lette vs Rom. xiij

put on the armoure of lyght. Let vs walke honeſtly, as it were in the daye lyght: not in eatinge and drinkinge, neyther in chambouringe & wantonnes, nether in ſtryfe and enuying: but put ye on the Lord Jeſus Chriſt. And make not prouiſion for the fleſhe, to fulfyl the luſtes of it.

¶ The Goſpell.

Mat. xxi

AND whē they drew nygh to Jeruſalē, and were come to Bethphage vnto moūt Oliuete, then ſent Jeſus two of his diſciples, ſaying vnto thē: Go into the town that lyeth ouer againſt you, and anon you ſhal fynd an Aſſe boūd, & a Colte wyth her: looce them & bring them vnto me. And yf any man ſay ought vnto you, ſay ye, the Lord hath neede of them: & ſtraycht waye he wyl let them go. Al this was done that it might be fulfylled, which was ſpoken by the Prophete, ſaying: Tell ye the daughter of Sion: beholde, thy kyng commeth vnto thee meeke, ſyttinge vpon an Aſſe and a colte, the foale of the Aſſe vſed to the yoke. The diſciples went & did as Jeſus commaunded them, and brought the Aſſe and the colte, and put on them theyr clothes, and ſet him thereon. And many of the people ſpred theyr garmentes in the waye. Other cut down braunches from the trees, and ſtrawed them in the way. Moreouer the people that went before, and they that came after cryed, ſayinge: *Hoſanna* to the ſōne of Dauid: Bleſſed is he that cometh in the name of the Lord: *Hoſanna* in the higheſt. And whē he was come to Jeruſalē, all the citie was moued, ſaying: who is this? And the people ſaid: this is Jeſus the Prophete of Nazareth, a citie of Galile. And Jeſus went into the Tēple of God, & caſt out all them that ſolde and bought in the temple, & ouerthrew the tables of the money chaungers, and the ſeates of them that ſolde doues: and ſayde vnto them: It is wrytten: My houſe ſhalbe called the houſe of prayer, but ye haue made it a denne of theues.

The

The second sundaie in Aduente.

The Collecte.

BLessed Lorde, which haste cauſed all holy ſcriptures to be wrytten for our learning: graunt vs that we maye in ſuche wyſe heare them, reade, marke, learne, and inwardly digeſte thē: that by pacience and comforte of thy holy woorde, we may embrace and euer holde faſte the bleſſed hope of euerlaſting lyfe, whych thou haſte geuen vs in oure ſauioure Jeſus Chriſte.

The Epiſtle.

WHatſoeuer thynges are wryttē afore time, they are written for our learning, that we through pacience and comfort of the ſcriptures, myght haue hope. The God of pacience and conſolation, graunte you to be lyke mynded one towardes another, after the enſample of Chriſte Jeſu: that ye all agreeyng together, may wyth one mouth prayſe God the father of our Lorde Jeſu Chriſte: wherefore receaue ye one another as Chriſt receaued vs, to the prayſe of God. And this I ſaye: that Jeſus Chriſte was a miniſter of the circumciſion for the trueth of god, to cōfirme the promiſſes made vnto the fathers: and that the Gentyles myghte prayſe God, for hys mercye, as it is wrytten: For thys cauſe I wyll prayſe thee amonge the Gentyles, and ſynge vnto thy name. And agayne he ſayeth: reioyce ye Gentyles, with his people. And again: praiſe the lord al ye Gētiles and laude him all ye nations together. And agayne, Eſai ſayth: there ſhalbe the roote of Jeſſe, and he that ſhal ryſe to reygne ouer the Gentiles, in hym ſhall the Gentyles truſt. The God of hope fyll you wyth all ioye, and peace in beleuing, that ye may be ryche in hope, through the power of the holy ghoſte. Rom. xv

¶ The Gospell.

Luke.xxi

THere shalbe signes in the Sunne & in the Moone, & in the starres: & in the earth the people shalbe at their wittes end, through despayre. The sea & the water shal roare, and mens heartes shal faile thē for feare, and for loking after those thinges whych shal come on the earth. For the powers of heauē shal moue. And thē shall they see the sonne of mā come in a cloude, wyth power & great glory. When these thinges begyn to come to passe, then loke vp, and lyft vp your heades, for your redemption draweth nye. And he shewed them a similitude: beholde the figtree, & all other trees: whē they shoote furth their buddes, ye see & knowe of your owne selues that sommer is thē nie at hand. So likewyse ye also (whē ye see these thynges come to passe) be sure that the kingdō of God is nye. Verely I say vnto you: this generatiō shal not passe, tyl al be fulfilled. Heauen and earth shal passe: but my wordes shall not passe.

The thirde Sundaie.

The Collect.

GOd, we beseche thee, geue eare to oure prayers, and by thi gracious visitacion, lightē the darkenesse of oure heart, by our Lord Jesus Christ.

¶ The Epistle.

1. Cor. iiii.

LEt a man this wise esteme vs, euē as the ministers of Christe, and stewardes of the secretes of God. Furthermore it is required of the stewardes, that a mā be founde faythfull: wyth me it is but a verye small thyng that I should be iudged of you, eyther of mans iudgement: no I iudge not myne owne self, for

for I know nought by my self, yet am I not therby iustified. It is the lord that iudgeth me. Therefore iudge nothing before the tyme, vntyll the Lord come, which wyll lighten thinges that are hyd in darkenes, and open the counsayles of the heartes, and then shal euery man haue prayse of God.

¶ The Gospell.

When John beynge in prieson hearde the workes of Christ, he sent two of his disciples, and sayd vnto him: Art thou he that shal come? or doe we loke for another? Jesus answered & sayd vnto them: Goe, and shew John agayne, what ye haue heard & sene. The blynd receyue theyr syght, the lame walke, the Lepers are clensed, & the deaf heare, the dead are raysed vp, & the poore receyue the glad tydinges of the gospel: & happy is he that is not offended by me. And as they departed, Jesus began to saye vnto the people concerning John: what wente ye oute into the wildernes to see? A reede that is shaken with the wind? or what went ye out for to see? A man clothed in softe rayment? beholde, they that weare softe clothinge, are in Kynges houses. But what went ye oute for to see? a Prophete? verely I saye vnto you, and more then a Prophete. For thys is he of whom it is wrytten: behold, I sende my messenger before thy face, which shal prepare thy waye before thee. Math. xi

The fourth Sundaie.

¶ The Collect.

Lord raise vp (we pray thee) thy power, & come among vs, & with greate might succor vs: that where as (through our sinnes and wickednes) we be sore let & hindred: thy bountyful grace &

mercy,(through the satisfaction of thy sonne our Lord,) may spedely delyuer vs:to whom wyth thee, & the holye ghost,be honour and glory world wythout ende.

¶The Epistle.

Phil.iiii.

Eioyce in the Lord alway, & agayne I say,reioice. Let your softenes be knowē vnto al men:the Lord is euen at hand. Be careful for nothing:but in al prayer and supplication,let youre petitions be manifeste vnto God, wyth geuinge of thankes. And the peace of god (whych passeth all vnderstanding) kepe your heartes & myndes, through Christ Jesu.

¶The Gospell.

Iohn.i.

His is the record of Iohn:whē the Jewes sent priestes & Leuites frō Jerusalem,to aske him: what art thou:And he confessed and denied not,and sayde playnely:I am not Christ.And they asked him:what then:art thou Helias:& he sayeth: I am not. Art thou the prophete: and he answered,no. Then saide they vnto hym: what arte thou, that we maye geue an answere vnto them that sent vs:what sayest thou of thy selfe:he sayd:I am the voyce of a cryer in the wildernesse:make straight the waye of the Lorde, as sayde the prophete Esai. And they which were sente were of the Pharisees:and they asked him,and sayd vnto him:why baptisest thou then,yf thou be not Christ,nor Helias, neither that Prophete:Iohn answered thē,sayinge: I baptise with water,but there standeth one among you,whō ye knowe not:he it is whiche though he came after me, was before me, whose shoe latchet I am not worthye to vnlooce. These thynges were doone at Bethabara beyonde Jordan,where Iohn dyd baptyse.

¶ Christmas

Christmas daie.

The Collect.

ALmighty God, which hast geuē vs thy onely begottē sonne to take our nature vpō him, and thys daye to be borne of a pure virgin: Graunte that we beynge regenerate & made thy children by adoptiō & grace, may daylye be renued by thy holy spirit, through the same our lorde Jesus Christ, who lyueth and raygneth with. &c. Amen.

The Epistle.

GOD in tymes past, dyuerslye & manye wayes spake vnto the fathers by Prophetes: but in these last dayes, he hath spokē to vs by hys owne sonne, whom he hath made heyre of all thynges, by whom also he made the world. Whych (sonne) being the brightnes of his glorie, & the very image of his substaunce, ruling al thinges wyth the worde of hys power, hath by hys owne person purged our synnes, & sytteth on the ryght hād of the maiestie on high: being so much more excellent then the Angels, as he hath by inheritaunce obtayned a more excellent name then they. For vnto which of the Angels said he at any tyme: Thou art my sonne, this day haue I begotten thee. And agayn, I wyl be his father, & he shal be my sonne. And agayn: when he bringeth in the firste begotten sonne into the world, he sayth: & let al the Angels of God worshyp him. And vnto the Angels he sayth: He maketh hys Angels spirites, and hys ministers a flame of fyre. But vnto the sonne he sayth: thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdom is a ryght scepter. Thou haste loued righteoulnes & hated iniquitie: wherefore God, euen thy God, hath annointed thee wyth oyle of gladnes aboue thy felowes. And thou Hebre. 1.

Lord in the beginning hast layde the foundation of the earth: & the heauens are the workes of thy hãdes. They shall perysshe, but thou endurest: But they al shall waxe olde as doeth a garmente, and as a vesture shalte thou chaunge them, and they shall be chaunged. But thou art euen the same, and thy yeares shall not fayle.

The Gospell.

Iohn.1. IN the beginning was the worde, & the worde was wyth God, & God was the word. The same was in the beginning with God. Al thinges were made by it, & without it was made nothinge that was made. In it was lyfe, and the lyfe was the light of mẽ: & the light shineth in the darkenes, & the darkenes cõprehẽded it not. There was sente frõ God a man whose name was John. The same came as a witnes, to beare witnes of the light, that al mẽ through him myght beleue. He was not that light, but was sent to beare witnes of the lyght. That lyghte was the true light, which lighteth euery mã that cometh into the world. He was in the world, and the world was made by him: & the world knew him not. He came amõg his owne, & his own receyued him not: But as many as receyued hym, to thẽ gaue he power to be made sõnes of god: euẽ thẽ that beleued on his name, which were borne, not of blond, nor of the wil of the flesh, nor yet of the wyl of mã, but of god. And the same word became flesshe and dwelt amõg vs: & we sawe the glory of it, as the glory of the only begottẽ sõne of the father, ful of grace & trueth.

Saint Stephins daie.

The Collect.

GRaunt vs, O Lord, to learne to loue our enemyes by the exãple of thy martyr Saint Stephin, who prayed

prayed for his persecutours to thee: which liuest and. &c.

¶ Then shall folow a Collect of the Natiuitie, which shalbe sayd continually vnto newe yeres daye.

¶ The Epistle.

AND Stephin beinge full of the holye ghoste, loked vp stedfastly with his eyes into heauē, and sawe the glory of God, & Jesus standing on the right hand of God, & sayd: beholde, I see the heauens open, & the sonne of mā standing on the ryght hand of God. Thē they gaue a shout wyth a loude voyce, and stopped theyr eares, & ran vpō hym al at once, and cast hym out of the cytie, and stoned hym. And the witnesses layde downe theyr clothes at a yonge mans fete, whose name was Saul. And they stoned Stephin, calling on and sayinge: Lord Jesu, receyue my spyryte. And he kneled downe and cryed with a loud voyce: Lord, laye not thys synne to theyr charge. And when he had thus spoken, he fell aslepe. Acte. vii.

¶ The Gospell.

BEhold, I send vnto you prophetes & wise men, & Scribes, & some of them ye shall kyll and crucifye: and some of them shall ye scourge in your Synagogues, & persecute them from citie to cytie: that vpon you maye come all the righteous bloude whych hath bene shedde vpon the earth, from the bloud of ryghteous Abel, vnto the bloude of Zacharias the sonne of Barachias, whome ye slewe betwene the temple and the aultare. Verely I saye vnto you: all these thinges shall come vpon thys generation. O Jerusalē, Jerusalem, thou that kyllest the Prophetes and stonest them whyche are sente vnto thee, how often would I haue gathered thy chyldren together, euē as the henne gathereth her chickens vnder her winges, and ye would mat. xxiii.

not:

not: Behold, your houle is left vnto you desolate. For I saye vnto you: ye shall not see me henceforth, tyll that ye say: Blessed is he that cometh in the name of the Lorde.

Saint Iohn Euangelistes daye.

¶ The Collect.

MErcyful lord, we beseche thee to cast thy bright beames of light vpon thy Churche: that it beynge lightned by the doctrine of thy blessed Apostle & Euangelist Iohn, maye attayne to thy euerlasting giftes. Through Iesus Christ our lord. Amē

¶ The Epistle.

1. Iohn. 1. THat which was frō the begining, which we haue heard, whiche we haue sene with oure eyes, whiche we haue loked vpō, & our handes haue handled, of the word of lyfe. And the lyfe appeared, & we haue sene, & beare witnes, & shew vnto you ỳ eternal life which was with the father, & appeared vnto vs. That which we haue sene & heard, declare we vnto you, that ye also may haue felowshyp wyth vs, and that our felowshyp maye be with the father and hys sonne Iesus Christ. And this we write vnto you, that ye may reioice, and that your ioye may be ful. And this is the tidinges which we haue hearde of hym, & declare vnto you, that God is light, & in him is no darkenes at all. Yf we saye: we haue felowshyp with him, and walke in darkenesse, we lye, & doe not the trueth. But & yf we walke in light, euen as he is in light, thē haue we felowshyp with him, and the bloud of Iesus Christ his sonne, clenseth vs frō all synne. Yf we saye we haue no synne, we deceyue our selues, and the trueth is not in vs. Yf we knowledge our synnes, he is faithful & iust to forgeue vs our sinnes,

and

and to clēse vs frō al vnrighteousnes. Yf we say we haue not sinned, we make him a lyer, & his word is not in vs.

¶ The Gospell.

IEsus sayde vnto Peter: folowe thou me. Peter turned about, and sawe the disciple whom Jesus loued folowing (which also leaned on his breast at Supper, & sayde: Lorde, whych is he that betrayeth thee:) when Peter therfore sawe him, he sayd to Jesus: Lorde, what shall he here doe: Jesus sayde vnto hym: Yf I wyll haue hym to tarye tyll I come, what is that to thee: Folowe thou me. Then went thys sayinge abroade among the brethren, that that Disciple shoulde not dye. Yet Jesus sayd not to hym, he shal not dye: but, yf I wyll that he tarye tyl I come, what is that to thee: The same disciple is he which testifieth of these thinges, and wrote these thinges: and we know that his testimonye is true. There are also many other thinges whyche Jesus dyd, the whych yf they shoulde be wrytten euerye one, I suppose the world could not conteyne the bookes that should be wrytten. John xxi.

Thinnocentes daie.

¶ The Collect.

ALmighty god, whose praise this daye the yong Innocentes thy witnesses hath confessed, and shewed forth, not in speakinge, but in dyinge: mortifye & kyl al vyces in vs, that in our cōuersatiō, our lyfe may expresse thy fayth, whiche wyth oure tōgues we do confesse: through Jesus Christ our Lord.

¶ The Epistle.

Apo. xiiii

I Loked, & loe, a lãbe stode on the mõut Siõ, & with him an hũdred and. xliiii. thouslãd hauig his name & his fathers name wrytten in theyr foreheades. And I heard a voyce frõ heauẽ, as the sound of many waters, & as the voyce of a greate thundre. And I hearde the voyce of harpers harping with theyr harpes. And they song as it were a new song before the seate, & before the iiii. beastes & the elders, & no mã could learne the songe, but the hundred fourtie and foure thousand, which were redemed from the earth. These are they which were not defyled wyth women, for they are virgins. These folow the lambe whereseoeuer he goeth. These were redemed frõ men, being the first fruites vnto God, & to the lambe, and in their mouthes was founde no guyle: for they are wythout spot before the throne of God.

¶ The Gospell.

Math. ij

Haungel of the Lorde appeared to Joseph in a slepe, sayinge: aryse & take the childe & his mother, & flee into Egipt, & be thou there, tyll I bring thee woorde. For it wyll come to passe that Herode shal seke the childe to destroye him. So when he awoke, he toke the chylde and his mother, by night, and departed into Egipt, and was there vnto the death of Herode: that it myghte be fulfylled whych was spokẽ of the Lord by the Prophete, sayinge: out of Egipt haue I called my sonne. Thẽ Herode when he sawe that he was mocked of the wyse men, he was exceadinge wroth, and sente foorth men of warre, and slewe al the chyldren that were in Bethleem, and in al the coastes (as many as were two yere olde or vnder) accordynge to the tyme whych he had diligently knowẽ out of the wyse men. Then was fulfylled that whyche was spoken by the Prophet Jeremie, where as he sayd:

in

in Rama was there a voyce heard, lamentaciō, weping, and great mourning: Rachel weping for her chyldren, & would not be comforted, because they were not.

The Sundaie after Christmas daye.

The Collecte.

Almighty God whych hast geuen vs. &c.
As vpon Christmas daye.

The Epistle.

AND I saye: that the heyre (as longe as he is a child) differeth not frō a seruaunt, though he be Lorde of all, but is vnder tutours & gouernours, vntil the time that the father hath appoynted. Euen so we also, whē we were chyldrē, were in bōdage vnder the ordeinaūces of the world: But when the tyme was ful come, God sente hys sonne made of a womā, & made bonde vnto the law, to redeme them which were bonde vnto the law: that we through election myght receyue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his sonne into our hartes, whych cryeth Abba father. Wherefore now, thou arte not a seruaunt, but a sonne: Yf thou bee a sonne, thou art also an heyre of God through Christe. Galat. iiii

The Gospell.

THis is the booke of the generation of Jesus Christ, the sōne of Dauid, the sōne of Abraham: Abrahā begat Isaac: Isaac begat Jacob: Jacob begat Judas and hys brethren: Judas begat Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Math. i

begat Dauid the king: Dauid the king begat Salomõ, of her that was the wife of Vrye: Salomõ begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Olias: Olias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amõ begat Josias: Josias begat Jeconias & hys brethren, about the tyme that they were caryed awaye to Babilõ. And after they were brought to Babilõ, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthã begat Jacob: Jacob begat Joseph the husband of Marie: of whõ was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are. xiiii. generatiõs. And frõ Dauid vnto the captiuitie of Babilon, are. xiiii generations. And from the captiuitie of Babilon vnto Christe, are. xiiii. generations.

The byrth of Jesus Christ was on this wyse: when hys mother Marye was maryed to Joseph (before they came to dwell together) she was founde with chylde by the holy ghoste. Then Joseph her husbande (because he was a righteous man, and would not put her to shame) was mynded pryuelye to departe from her. But whyle he thus thoughte, beholde, the Angell of the Lorde appeared vnto him in slepe, sayinge: Joseph, thou sonne of Dauid, feare not to take vnto thee Marye thy wyfe: for that whyche is conceaued in her, commeth of the holye ghoste. She shall bringe forthe a sonne, and thou shalte call hys name Jesus: for he shall saue hys people from theyr synnes.

All thys was done, that it might bee fulfylled whych was spoken of the Lorde by the Prophete, sayinge: Beholde, a mayde shall bee wyth chylde, and shall bryngе forthe a sonne, and they shall call hys name Emanuel,

which

which yf a man interprete, is almuch to say as God wyth vs. And Joseph, assone as he awoke out of slepe, dyd as the Angel of the Lord had biddē him: & he toke his wyfe vnto him, and knewe her not, till she had brought furthe the firste begotten sonne, and called his name Jesus.

The Circumciſion of Chriſte.

¶ The Collecte.

ALmighty God, which madeſt thy blessed sōne to be circumcised and obedient to the lawe for man: graunt vs the true circumciſiō of the ſpirite, that our heartes & all our members being mortified frō all worldlye and carnall luſtes, maye in all thinges obey thy blessed wil: through the same thy sonne Jesus Chriſt our Lord.

¶ The Epiſtle.

BLessed is that man to whō the Lord wyl not impute sinne. Came thys blessednesse then vpon the vncircumciſiō, or vpon the circumciſion also? for we saye, that fayth was rekoned to Abrahā for righteousnes How was it thē rekoned? whē he was in the circumciſiō, or whē he was in the vncircūciſion? not in time of circumciſiō: but when he was yet vncircumciſed. And he receyued the signe of circumciſion, as a seale of the righteousnes of fayth, which he had yet beyng vncircūciſed: that he ſhould bee the father of al thē that beleue, though they be not circumciſed, that righteouſneſſe might bee imputed to thē also: & that he might be the father of circūciſion, not vnto thē onely whych came of the circumciſed, but vnto thē also that walke in the steppes of the fayth that was in our father Abrahams before the tyme of circūciſiō. For the promyſe (that he ſhould be the heyre of the world) happened not to Abraham, or to hys Rom. iiii

seede,

seede, through the lawe, but throughe the righteousnesse of fayth. For yf they, whyche are of the lawe, be heyres, then is fayth but vayne, and the promise of none effecte.

¶ The Gospell.

Luke, ii

AND it fortuned, assone as the Aungels were gone awaye frō the shepeherdes into heauen, they sayd one to another: let vs goe nowe euen vnto Bethleem, and see thys thinge that we heare saye is happened, whych ỹ lord hath shewed vnto vs. And they came wyth hast and found Mary and Joseph, & the babe layd in a maūger. And when they had sene it, they published abrode the sayinge that was tolde them of that chylde. And all they that hearde it, wondered at those thynges whyche were tolde them of the shepeheardes. But Mary kepte all those sayinges, and pondred them in her heart. And the shepeheardes returned, praysinge & lauding God for all the thinges that they had heard and seen, euen as it was tolde vnto them. And when the eyghte daye was come that the chyld shonld be circūcysed, his name was called Jesus, which was named of the Aungel before he was conceaued in the wombe.

¶ Yf there be a Sundaye betwene the Epiphanye, and the Circumcision, then shal be vsed the same Collecte, Epistle, and Gospell, at the Communion, whych was vsed vpon the daye of Circumcision.

The Epiphanie.

¶ The Collecte.

GOD, whych by the leadinge of a starre dyddest manyfeste thy onely begotten sonne to the Gentyles: Mercyfully graunt, that we which know thee nowe by fayth, may after this lyfe haue the fruicion of thy glorious Godhead, through Christ our Lorde.

The

The Epistle.

Or this cause I Paule am a prisoner of Jesus Christe for you heathen: yf ye haue heard of the ministracion of the grace of god, which is geuē me to youward. For by reuelacion shewed he the misterye vnto me, as I wrote afore in fewe wordes, wherby, when ye reade, ye maye vnderstande my knoweledge in the misterye of Christ: whiche misterye in tymes paste was not opened vnto the sonnes of men, as it is nowe declared vnto hys holy Apostles and Prophetes by the spirite: ꝓ the Gentiles shoulde be inheritours also, and of the same bodye, and partakers of his promise of Christe, by the meanes of the Gospell, wherof I am made a minister, accordyng to the gifte of the grace of god, whiche is geuen vnto me after the workyng of his power. Vnto me the least of al sainctes, is thys grace geuen, that I shoulde preache among the Gentiles, the vnsearcheable ryches of Chryst, and to make all men see what the felowshyp of the misterie is, whiche from the beginninge of the worlde, hath been hydde in God, which made all thinges through Jesus Chryst: to the entent, that nowe vnto the rulers and powers in heauenlye thynges, myght be knowen by the congregacion, the manifolde wisedom of God, according to the eternall purpose whiche he wroughte in Chryste Jesu oure Lorde: by whom we haue boldenesse and entraunce, with the confidence which is by ꝓ faith of him. Ephe. iii.

The Gospell.

When Jesus was borne in Bethleem a citie of Jurye, in the tyme of Herode the kyng: Behold, there came wise men frō the East to Jerusalem, saying: where is he that is borne king of the Jewes? For we haue seen his starre in the East, and are come to worshyp him. whē Herode Mat. ii.

the kinge had heard these thinges, he was troubled, and al the citie of Jerusalem with hym. And whē he had gathered all the chiefe priestes and scribes of the people together, he demaunded of them where Christe shoulde be borne. And they sayed vnto hym: at Bethleem in Jurie. For thus it is written by the Prophete: And thou Bethleem in the land of Jury, art not the least amōg the princes of Juda: for out of thee there shall come vnto me the capitaine that shal gouerne my people Israel. Then Herode (whē he had priuely called the wise mē) he enquired of them diligently what time the starre appeared: and he bad them goe to Bethleem, and sayd: goe your way thither and searche diligently for the childe. And when ye haue founde him, bring me woorde againe, that I maye come and worshyp him also. when they had heard the king, they departed: and loe, the starre which they saw in the Easte, went before them tyll it came and stoode ouer the place wherin the chylde was. when they sawe the starre, they wer exceading glad, and went into the house, and founde the childe with Marye his mother, and fell down flat, and worshipped him, and opened their treasures, and offered vnto him giftes: Gold, Frankincense, and Myrre. And after they were warned of God in slepe (that they should not goe agayne to Herode) they returned into their owne countrey another waye.

The first Sundaie after the Epiphanie.

¶ The Collect.

Lorde, we beseche thee, mercifully to receiue the prayers of thy people whiche call vpon thee: and graūt that they may both perceiue and knowe what thinges thei oughte to doe, and also haue grace and power, faithfully to fulfyll the same through Iesus Christ our lord.

¶ The

The Epistle.

Beseche you therefore brethren, by the mercifulnesse of God, that ye make your bodies a quicke sacrifice, holy and acceptable vnto God, whiche is youre reasonable seruing of god: and fashion not youre selfes like vnto this worlde: but bee ye chaunged in youre shape by the renuinge of youre mynde, that ye maye proue what thing that good and acceptable and perfect wyll of God is. For I say (through the grace that vnto me geuen is) to euery man among you, that no mã stande high in his owne conceite, more then it becommeth him to esteme of hymselfe: but so iudge of hymselfe, that he be gentle and sobre according as god hath dealt to euery mã the measure of faith: for as we haue many membres in one bodi, and al membres haue not one office: so we beyng many are one body in Christ, and euery man among our selues one anothers membres. Rom. xii

The Gospell.

The father and mother of Jesus wente to Jerusalem after the custome of the feaste daye. And when they had fulfilled the dayes, as they retourned home, the childe Jesus abode stil in Jerusalem, and his father and mother knewe not of it: but they supposing him to haue been in the cumpany, came a dayes iourneye and soughte hym amonges their kinsfolke and acquaintaunce. And when they founde him not, they went backe againe to Jerusalem, and soughte him. And it fortuned, that after three dayes they founde him in the temple, sitting in ỹ middest of the doctours, hearing them, and posing them. And al that heard hym, were astonied at his vnderstanding and answers. And when they sawe hym, they meruayled, & his mother said vnto him: Sonne, why haste thou thus Luke. ii.

dealt with vs: Beholde, thy father and I haue soughte thee sorowing. And he saied vnto them: howe happened that that ye sought me: wyste ye not that I muste goe about my fathers busines: And they vnderstode not that saying, whiche he spake vnto them. And he went down wyth them, and came to Nazareth, and was obediente vnto them: but his mother kept all these sayinges together in her heart. And Jesus prospered in wisedom and age, and in fauoure with God and men.

The second sundaie after the Epiphany.

The Collect.

ALmightie and euerlasting God, whiche dooeste gouerne all thinges in heauen and earth: mercyfullye heare the supplications of thy people, and graunt vs thy peace al the dayes of our lyfe.

The Epistle.

Rom. xii

SEyng that we haue dyuerse gyftes according to the grace that is geuen vnto vs: yf a man haue the gyfte of prophecie, let hym haue it, that it be agreeing to the faith. Let hym that hath an office, wait on his office. Let him that teacheth, take hede to hys doctryne. Let him that exhorteth, geue attendaunce to his exhortatiō. If any man geue, let hym do it with singlenes. Let him that ruleth, doe it with diligence. If any man shewe mercye, let hym doe it with cherefulnesse. Let loue bee wythoute dyssimulacyon. Hate that whyche is euil, and cleaue vnto that which is good. Be kynde one to an other with brotherly loue. In geuynge honoure goe one beefore an other. Be not slothefull in the bulines which you haue in hande. Be feruente in spyryte. Applye youre selfes to the tyme. Reioyce in hope. Be paciente in

in tribulation. Continue in prayer. Distribute vnto the necessitie of the saincte. Be ready to harboure. Bless them whiche persecute you: bless, I saye, and curse not. Be mery wyth them that are mery, wepe with thē that wepe: be of lyke affectiō one towardes another. Bee not hye mynded, but make your selues equall to them of the lower sorte.

¶ The Gospell.

ND the thirde daye was there a ma- John. iii.
ryage in Cana a citie of Galyle, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the mariage. And whē the wine fayled, the mother of Jesus said vnto hym: they haue no wyne. Jesus saied vnto her: woman, what haue I to doe with thee? myne houre is not yet come. His mother sayed vnto the ministers: whatsoeuer he sayeth vnto you, doe it. And there were standing there. vi. waterpottes of stone, after the maner of purifyinge of the Jewes, conteyning. ii. or. iii. fyrkens a piece. Jesus sayd vnto them: fyll the waterpottes with water. And thei filled them vp to the brim. And he sayd vnto them: draw out now, and beare vnto the Gouernour of the feast: And they bare it. when the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers, which drew the water, knew) he called the bridegrome, and said vnto hym: euery man at the beginning dooeth set forth good wyne, and when men be dronke, then that which is woorse: but thou haste kepte the good wine vntill nowe. This beginning of miracles did Jesus in Cana of Galile, and shewed his glory, & his disciples beleued on him

The third Sundaie.

¶ The Collect.

Almighty and euerlasting God, mercifully loke vpon oure infirmities: and in all oure daungiers and necessities, stretche furth thy ryghte hande to helpe and defende vs, throughe Christe oure Lorde.

¶ The Epistle.

Rom. xii

E not wise in your owne opinions. Recompence to no man euil for euil. Prouide aforehande thynges honeste, not only before god, but also in the sight of all men. If it be possible (as muche as is in you) lyue peaceably wyth all mē. Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is wrytten: vengeaunce is mine, I wil reward saith the Lord. Therfore, yf thine enemy hunger, feede hym: yf he thirst, geue hym drinke. For in so doing, thou shalt heape coles of fyre on hys head. Be not ouercome of euil, but ouercome euil with goodnes.

¶ The Gospell.

Mat. viii

Hen he was come down from the mountayne, much people folowed hym. And beholde, there came a Leper and worshipped hym, sayinge: Maister, yf thou wylte, thou canst make me cleane. And Jesus put furth his hand and touched hym, saying: I wyl, be thou cleane: and immediatly his Leprosye was clensed. And Jesus sayd vnto hym: tel no man, but goe and shewe thy selfe to the priest, and offer the gyft (that Moses commaunded to be offered) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto hym a Centuryon, and besoughte hym, saying: Maister, my seruaunte lieth at home sicke of the paulsey, and is grieuously pained. And Jesus sayed: when I come vnto him, I wyll heale hym. The Centuryon answered, and sayed: Sir, I am not worthye that thou shouldeste

come

come vnder my roofe: but speake the worde onely, and my seruaunt shall bee healed. For I also my selfe am a man subiecte to the autoritie of an other, and haue souldiers vnder me: and I saye to this man, goe, and he goeth: and to another man, come, and he commeth: and to my seruaunt, doe this, and he doeth it. When Iesus heard these wordes, he merueiled, and said to thē that folowed him: verely I saye vnto you, I haue not founde so great faith in Israel. I say vnto you, that many shal come from the East, and west, and shal rest with Abraham, Isaac, and Jacob, in the kyngedome of heauen: but the children of the kingdome shalbe cast out into vtter darkenes, there shalbe wepyng and gnashyng of teeth. And Iesus said vnto the Centurion: Goe thy way, and as thou beleuest, so be it vnto thee: and his seruaunte was healed in the selfe same houre.

The fourth Sundaie.

The Collect.

GOd which knowest vs to be set in the middeste of so many and great daungers, that for mans frailnesse we cannot alwaies stand vpryghtly: Graunte to vs the health of bodye and soule, that all those thynges whyche wee suffer for synne, by thy helpe we maye well passe and ouercome: throughe Christe our Lorde.

The Epistle.

LEt euery soule submitte hymselfe vnto the auctoritie of the higher powers: for there is no power but of god. The powers that be, are ordained of God: whosoeuer therfore resisteth power, resisteth the ordynaunce of God: But they that resiste, shall receiue to themselues damnacion. For rulers are not feareful to thē that doe good, Ro. xiii.

but to them that doe euil. Wilt thou be without feare of the power: doe wel thē, and so shalte thou be prayſed of the ſame: for he is the mynister of God, for thy wealth. But and yf thou doe that whiche is euill, then feare, for he beareth not the ſweorde for nought: for he is the minister of God to take vengeaunce on them that doe euil. Wherefore ye muſte nedes obeye, not onely for feare of vengeaunce, but alſo becauſe of conſcyence: and euen for thys cauſe paye ye trybute: For they are Goddes minſters ſeruing for the ſame purpoſe. Geue to euerye manne therfore his duetie: tribute, to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth.

The Goſpel.

Mat. viii

AND whē he entred into a ſhip, his diſciples folowed him. And behold, there aroſe a greate tempeſte in the ſea, inſomuche as the ſhyp was conered wyth waues, but he was aſlepe. And his diſciples came to hym, and awoke hym, ſaying: Maiſter ſaue vs, we periſhe. And he ſayd vnto them: why are ye feareful, O ye of litle faith? Then he aroſe, and rebuked the windes and the ſea, and there folowed a great calme. But the men merualled, ſaying: what maner of man is this, that bothe wyndes and ſea obeye hym? And when he was come to the other ſyde, into the countrey of the Gergeſites, there met hym. ii. poſſeſſed of deuilles, which came oute of the graues, and were out of meaſure fierce, ſo that no man mighte goe by that waye. And beholde, they cryed out, ſaying: O Jeſu, thou ſonne of god, what haue we to doe wyth thee? Art thou come hyther to tormente vs before the tyme? And there was a good waye of from them, a heerd of many Swyne feeding. So the deuils beſought hym, ſaying: If thou caſt vs out, ſuffre vs to goe into the heerd of Swyne. And he ſaid vnto thē: goe your waies. Then wente they oute and departed into the heerd of Swyne.

Swyne. And beholde, the whole heerd of Swyne was caryed hedlong into the sea, and perysshed in the waters. Then they that kept them fled, and wente their wayes into the citie, and tolde euery thyng, and what had happened vnto the possessed of the deuils. And beholde, the whole citie came out to mete Jesus: and when they saw hym, they besought him that he woulde departe oute of theyr coastes.

The fifth Sundaie.

The Collect.

Lorde, we beseche thee to kepe thy Churche and houshold continually in thy true religion: that thei which doe leane only vpō hope of thy heauenly grace, may euermore bee defended by thy myghtye power: Throughe Christe oure Lorde.

The Epistle.

Put vpon you as the electe of god, tendre mercye, kyndnesse, humblenes of mynde, meekenesse, long sufferyng, forbearing one another, & forgeuing one an other yf any man haue a quarel against another: as Christ forgaue you, euen so doe ye. Aboue these thinges, put on loue, which is the bond of perfectnes. And the peace of god rule in your heartes: to the which peace ye are called in one body: And see that ye be thākful. Let the word of Christ dwel in you plenteously with al wisedom: Teache and exhort your own selfes in Psalmes and Hymnes & spiritual songes, syngyng with grace in your heartes to ỹ lord. And whatsoeuer ye doe in worde or dede, doe al in the name of the lorde Jesu, geuing thankes to god the father by hym. Coloss. iii.

The

¶ The Gospel.

Ma.xiii. THe kyngdome of heauen is lyke vnto a man whyche sowed good seede in his fielde: but while men slept, his enemie came, and sowed tares amõg the wheate, and went his waie. But whẽ the blade was sprong vp, and had brought furth fruite, then appeared the tares also: So the seruauntes of the housholder came, and sayed vnto him: Sir, didst not thou sowe good seede in thy fielde: from whence then hath it tares? He sayd vnto them: the enuyous man hath done this. The seruauntes sayd vnto hym: wylt thou then that we goe and wede them vp? But he said, naye: leste whyle ye gather vp the tares, ye pluche vp also the wheate wyth them: lette both growe together vntil the haruest: and in time of haruest, I wil saye to the reapers: gather ye firste the tares, and binde them together in sheaues to bee brente: but gather the wheate into my barne.

The.vi. sundaie (if there be so many) shal haue ỹ same Psalme, Collect, Epistle, and Gospel, that was vpon ỹ sixth Sundaie.

The Sundaie called Septuagesima.

¶ The Collect.

O Lorde we beseche thee fauourably to heare the prayers of thy people, that we which are iustly punished for oure offences, maye be mercifully deliuered by thy goodnes, for the glorye of thy name: through Jesu Christ our sauiour, who liueth and reigneth world wythout ende.

¶ The Epistle.

1.Cor.ix. KNowe ye not, howe that they whiche runne in a course, runne all, but one receiueth the reward? So runne that ye may obtaine: Euery man that proueth masteries, abstaineth from all

al thinges. And they doe it to obteyne a crown that shal perysshe, but we to obtaine an euerlasting crown. I therfore so runne, not as at an vncertayne thyng. So fyghte I, not as one that beateth the ayre: but I tame my body, and bryng it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a cast away.

The Gospell.

THe kyngdome of heauen is lyke vnto a man that is an housholder, which went out early in the mornyng to hyre labourers into his vineyarde. And when the agrement was made with the labourers for a peny a daye, he sente them into hys vineyarde. And he went out aboute the third houre, and sawe other standing idle in the market place, and said vnto them: Goe ye also into the vineyard, and whatsoeuer is right, I wil geue you. And thei went their waye. Againe he wente oute aboute the .vi. and .ix. houre, and did lyke wyse. And aboute the .xi. houre he went out, and founde other standing idle, and said vnto them: Why stande ye here al the day idle? They said vnto hym: because no man hath hyred vs. He sayeth vnto them: Goe ye also into the vineyarde, and whatsoeuer is ryghte, that shall ye receiue. So when euen was come, the Lorde of the vineyarde sayd vnto his stewarde: call the labourers, and geue thē theyr hyre, beginning at the last vntil the first. And when thei did come that came about the .xi. houre, they receiued euery man a peny: But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery mā a peny: And when they had receiued it, they murmured agaynst the good mā of the house, saying: these last haue wrought but one houre, and thou hast made them equal with vs, which haue borne the burthē & heat of the day.

Mat. xx

But

But he aunswered vnto one of them, and saied: Frende, I doe thee no wrong: diddest thou not agree with me for a peny? Take that thyne is, and goe thy waye: I wyll geue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me lusteth with myne owne goodes? Is thine eie euill because I am good? So the laste shall bee first, and the first shalbe last. For many be called but few be chosen.

The Sundaie called Sexagesima.

The Collect.

OVr God, which seest that we put not our trust in any thyng that we doe: mercifullye graunt, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lorde.

The Epistle.

2. Cor. xi.

E suffre fooles gladly, seig your selfes are wyse. For ye suffer yf a man bryng you into bondage: yf a man deuoure: yf a man take: yf a man exalt hymselfe: yf a man smite you on the face. I speake as concerning rebuke, as thoughe we had been weake in this behalfe. Howbeit, wherinsoeuer any man dare be bolde (I speake foolishlye) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christe, (I speake as a foole) I am more: In labours more aboundaunt: In stripes aboue measure: In prison more plenteously: In death oft: Of the Iewes fiue times receiued I. xl. stripes saue one: Thrise was I beatē with roddes, I was once stoned: I suffered thrise shypwrake: Nyghte and daye haue I been in the deepe sea. In iorneyinge often: in parels of waters: in parels of robbers:

robbers: in ieopardies of mine owne nacio: in ieopardies amonge the heathen: in parels in the citie: in parels in wildernes: in parels in the sea: in parels amonge false brethren: in labour and trauaile: in watchinges often: in hunger and thyrst: in fastinges often: in cold and nakednes: beside the thinges which outwardlye happen vnto me, I am combred dayly, & do care for al congregations. Who is weake, & I am not weake? who is offended, and I burne not? If I must nedes boast, I will boaste of the thinges that concerne myne infirmities. The God and father of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lie not.

¶ The gospell.

Luk. viii.

When much people were gathered together and were come to him out of all cities, he spake by a similitude. The sower went oute to sowe his sede: and as he sowed, some fel by the way side, and it was troden down, and the foules of the ayre deuoured it vp. And some fell on stones, & assone as it was sprong vp, it withered away, because it lacked moystnes. And some fell among thornes, and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp and bare fruite and hundreth folde. And as he sayed these thynges, he cryed: he that hath eares to heare lette him heare. And his disciples asked him, sayig: what maner of similitude is this? And he said: vnto you it is geuen to knowe the secretes of the kingdome of God: but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstande. The parable is this: The sede is the worde of God: those that are beside the waye, are they that heare: then commeth the deuill and taketh awaye the woorde oute of their heartes, leste they should beleue and be saued. They on the stones, are they which when they heare, receyue the woorde wyth ioye: and these haue no rootes, whiche for a whyle beleue,

and

and in tyme of temptacion goe away. And that whiche fel among thornes, are they which whē they haue heard, goe furth and are choked with cares and riches, and voluptuous liuing, and bryng furth no fruite. That which fel in the good grounde, are they which with a pure and good heart, heare the worde and kepe it, and bryng furth fruite through patience.

The sundaie called Quinquagesima.

The Collect.

O Lord which doest teache vs, ꝑ al our doinges without charitie are nothing worth: send thy holy ghost, and powre into our heartes that most excellent gift of charitie, the very bonde of peace and al vertues, without the which, whosoeuer lyueth, is counted dead before thee: Graunte this for thy onely sonne Iesus Christes sake.

The Epistle.

1. Cor. xiii.

Thoughe I speake with tongues of men and of Aungels, and haue no loue, I am euen as sounding brasse, or as a tinklynge Cimball. And thoughe I could prophecie, and vnderstode al secretes, and al knowledge: yea, yf I haue al fayth, so that I could moue mountaines oute of their places, and yet haue no loue, I am nothing. And though I bestow al my goodes to feede ꝑ poore, & though I gaue my bodye euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seketh not her own, is not prouoked to anger, thinketh none euill, reioyseth not in iniquitie. But reioiseth in the trueth: suffreth all thinges, beleueth al thinges, hopeth al thinges, endureth all thinges. Thoughe that prophecyinge fayle, eyther

tongues

tongues ceasse, or knowlege vanisshe awaye, yet loue fal leth neuer away. For our knowlege is vnperfecte, & our prophecyng is vnperfect. But when that which is perfect is come, thē ꝑ which is vnperfect shalbe done away. When I was a childe, I spake as a child: I vnderstode as a childe: I imagined as a child. But assone as I was a man, I put away childishnes. Now we see in a glasse, euē in a darke speaking: but thē shal we see face to face. Now I know vnperfectly: but then shall I knowe euen as I am knowen. Nowe abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

¶ The Gospell.

IEsus toke vnto him the .xii. and said vnto them: beholde, we go vp to Ierusalem, and al shalbe fulfilled that are written by the Prophetes of the sonne of mā. For hē shall be deliuered vnto the Gentiles, and shalbe mocked, and despitefully intreated, and spitted on. And when they haue scourged him, they wyll put hym to death, and the third day he shall rise againe. And they vnderstode none of these thinges. And this saying was hid from them, so that they perceiued not the thinges which wer spoken. And it came to passe, that as he was come nigh to Jerico, a certaine blind mā sate by the hye way syde, beggyng. And when he heard the people passe by, he asked what it ment. And thei said vnto hym, that Jesus of Nazareth passed by. And he cryed, saying: Jesu thou sonne of Dauid, haue mercye on me. And they which wente before, rebuked hym, that he shouid holde hys peace. But he cryed so much the more: thou sonne of Dauid haue mercye on me. And Jesus stode styll, and commaunded hym to bee broughte vnto him. And whē he was come nere, he asked him, saying: what wylte thou that I dooe vnto thee? and he sayed: Lorde, that I myghte receiue my syght. And Jesus said vnto

Luk. xviii

vnto hym: receiue thy syght, thy fayth hath saued thee. And immediatly he receiued his sight, and folowed him praysing god. And al the people, when they saw it, gaue prayse vnto god.

The first daie of Lent.

The Collect.

Almightie and euerlastyng god, which hatest nothing that thou hast made, and doest forgeue the synnes of al them that be penitent: Create and make in vs newe and contryte heartes, that we worthelye lamentinge oure sinnes, and knowlegingour wretchednesse, may obtayne of thee, the God of all mercye, perfecte remission and forgeuenesse, throughe Jesus Chryste.

The Epistle.

Joel. ii.

Turne you vnto me with all your hertes, with fastig, weping and mourning: rent youre hertes & not youre clothes. Turne you vnto the Lorde your God, for he is gracious and mercifull, longe sufferyng, and of greate compassion, and readye to pardon wickednesse. The (no doubt) he also shal turne and forgeue: and after his chastesninge he shal let your encrease remaine for meate and drynke offerynges vnto the Lorde your God. Blowe oute wyth the trompet in Sion, proclaime a fastynge, call the congregacion, and gather the people together: warne the cõgregacion, gather the elders, bryng the children & suckelynges together. Let the bridegroome goe forth of hys chaumbre, and the bride out of her closet. Let the priestes serue the lord betwene the porche and the alter, weping and saying: be fauourable, O Lord, be fauourable vnto thy people: let not thyne herytage be broughte to suche confusion,

confusion, lest the heathen be Lordes thereof. Wherefore shoulde they saye amonge the heathen: where is nowe their God?

The Gospell.

Hen ye faste, bee not sad as the hypocrites are, for they disfygure their faces that it maye appeare vnto men how that they fast. Verely I saye vnto you, they haue their reward. But thou, when thou fastest, annoynte thyne head, and washe thy face, that it appeare not vnto men how that thou fastest, but vnto thy father which is in secrete: and thy father which seeth in secrete, shal rewarde thee openly. Lay not vp for your selues treasure vpon earth, where the ruste & moth doth corrupt, and where theues breake through and steale. But laye vp for you treasures in heauen, where neyther rust, nor moth doth corrupt, and where theues doe not breake through nor steale. For where your treasure is, there wyl your heartes be also. Matth. vi.

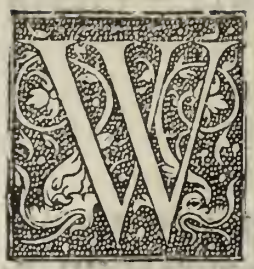
The first Sundaie in Lent.

The Collect.

Lord, which for our sake, dyddest fast fortie dayes and fortie nightes: Geue vs grace to vse such abstinence, that our flesshe beynge subdued to the spyryte, we maye euer obeye thy godly monicions, in righteousnesse and true holynesse, to thy honour and glory: whych lyuest and reygnest, &c.

¶ The Epistle.

ii. Cor. vi



E as helpers exhort you, that ye receiue not the grace of God in vayne. For he sayeth: I haue heard thee in a tyme accepted: & in the day of saluation haue I succoured thee. Behold, now is that accepted time: behold, now is that day of saluacio. Let vs geue none occasio of euill, that in our office be found no faute: but in al thinges let vs behaue our selues as the ministers of God: In much patience, in afflictions, in necessities, in anguisshes, in strypes, in prysonmentes, in stryfes, in labours, in watchinges, in fastinges, in pureues, in knowledge, in longe suffering, in kyndnes, in the holy ghoste, in loue vnfayned, in the worde of trueth, in the power of God: by the armoure of righteousnes of the right hand and on the lefte: by honour and dishonour: by euyl report & good reporte: as deceyuers, & yet true: as vnknowen, & yet knowen: as dyinge, and beholde we lyue: as chastened, and not kylled: as sorowynge, and yet alwayes merye: as poore, and yet make many ryche: as hauing nothing, and yet possessinge all thynges.

¶ The Gospell.

Mat. iiii.

Hen was Jesus led away of the spirite into wyldernesse, to bee tempted of the deuil. And whē he had fasted fortie dayes & fortie nightes, he was at the laste an hungred. And whē the tempter came to hym, he sayde: yf thou be the sonne of God, cōmaund that these stones be made bread. But he aunswered and sayde: it is wrytten, man shall not lyue by bread onely, but by euery worde that procedeth oute of the mouth of God. Then the deuyl taketh hym vp into the holy citie, and setteth

ſetteth him on a pynacle of the Temple, and ſayth vnto him: yf thou be the ſonne of God, caſt thy ſelf downe headlong. For it is wrytten: he ſhall geue his Angels charge ouer thee, & with theyr handes they ſhal holde thee vp, leſt at any tyme thou daſhe thy fote againſt a ſtone. And Jeſus ſayd vnto him: it is written agayne. Thou ſhalt not tempt the Lord thy God. Agayn the deuyl taketh him vp into an exceadinge highe mountayne, & ſhewed him all the kingdoms of the worlde, & the glorye of them, & ſayeth vnto him: all theſe wyll I geue thee, yf thou wilt fall downe & worſhyp me. Thē ſayth Jeſus vnto him: Auoyde Sathan, for it is written: Thou ſhalt worſhip the Lord thy god, & him onely ſhalt thou ſerue. Then the deuyl leaueth him: & beholde, the Angels came and miniſtred vnto him.

The ſecond Sundaie.

¶ The Collect.

ALmightye God, whyche doeſt ſee that we haue no power of oure ſelues to helpe oure ſelues: kepe thou vs both outwardly in our bodies, & inwardlye in oure ſoules, that we may be defended frō all aduerſities whych may happen to the body, and from all euyl thoughtes whych maye aſſaulte and hurte the ſoule: through Jeſus Chriſte. &c.

¶ The Epiſtle.

WE beſeche you brethren, and exhort you by the lord Jeſus, that ye encreaſe more and more, euen as ye haue receyued of vs, how ye oughte to walke & to pleaſe God. For ye know what commaundementes we gaue you by our lord Jeſus i. Theſſa. iiii.

Christ. For this is the wyl of God: euen your holines, that ye should abstayne from fornication, & that euery one of you should know how to kepe hys vessell in holynes and honour, and not in the luste of concupiscēce as do the heathen, which know not God: that no man oppresse and defraude hys brother in bargayninge: because that the Lord is the auenger of al such thinges, as we tolde you before, and testified. For God hath not called vs vnto vncleanes, but vnto holynes. He therefore that despyseth, despyseth not mā, but God which hath sente his holy spyryte among you.

The Gospell.

Math. xv

Elus went thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same costes) cryed vnto hym, saying: haue mercy on me, O Lorde, thou sonne of Dauid. My doughter is pieteously vexed with a deuyl. But he aunswered her nothing at all. And hys disciples came and besought him, saying: sende her awaye, for she cryeth after vs. But he aunswered, and sayde: I am not sente but to the lost shepe of the house of Israel. Then came she and worshipped him, sayinge: Lorde, helpe me. He answered & sayde: it is not mete to take the childrens bread, and caste it to dogges. She answered and sayd: trueth Lord, for the dogges eate of the crummes which fall frō their maysters table. Then Jesus answered, and sayd vnto her: O woman, great is thy faythe, be it vnto thee, euen as thou wilt. And her doughter was made whole, euen the same tyme.

The

The thirde Sundaie.

The Collect.

WE beseche thee almightie God, loke vpon the hartie desyres of thy humble seruaūtes: and stretche forth the ryght hāde of thy maiestie, to be oure defence agaynst all oure enemies: through Iesus Christ our Lorde.

The Epistle.

BE you the followers of God as dere Ephes. v
chyldren, and walke in loue, euen as Christ loued vs, and gaue hym selfe for vs an offeryng and a sacrifice of a swete sauour to God. As for fornication, & all vnclennes, or couetousnes, let it not be once named among you, as it becometh saīctes: or filthines, or folishe talking, or iestinge, whych are not comely, but rather geuinge of thankes. For this ye knowe, that no whoremonger, eyther vncleane persone, or couetous persone (which is a worshipper of ymages) hath anye inheritaunce in the kingdom of Christ & of God. Let no mā deceyue you with vayne wordes. For because of suche thinges, cometh the wrath of God vpon the chyldren of disobedience. Be not ye therfore companions of thē. Ye were sometimes darkenes, but now are ye lyght in the Lord: walke as chyldren of lighte, for the fruyte of the spirite consisteth in all goodnes, & ryghteousnes, & trueth. Accepte that which is pleasing vnto the Lord, and haue no felowshyp wyth the vnfruytfull workes of darkenes, but rather rebuke them. For it is a shame euen to name those thinges, which are done of them in secrete: but all thinges when they are broughte forthe

by the light, are manifest. For whatsoeuer is manifest, the same is lyght: wherfore he saith: awake thou that slepest, and stand vp from death, and Christ shall geue thee lyght.

¶ The Gospell.

Luke. xi

IEsus was castinge oute a deuyll that was dumme. And when he had caste out the deuyll, the dumme spake, & the people wondered. But some of them sayde: he casteth oute deuyls through Beelzebub the chiefe of the deuils. And other tempted hym, and requyred of him a sygne from heauen. But he knowyng theyr thoughtes, sayd vnto them: Euery kyngdom deuyded agaynst it selfe, is desolate: and one house doeth fall vpon another. Yf Sathan also be deuyded agaynst hymselfe: how shall hys kyngdom endure? Because ye saye I cast oute deuyls through Beelzebub. Yf I by the helpe of Beelzebub caste out deuyls: by whose helpe do youre children cast them out? Therfore shall they be your iudges. But yf I wyth the fynger of God cast oute deuyls, no doubte the kyngdom of God is come vpō you. When a strong man armed watcheth hys house, the thynges that he possesseth are in peace. But when a stronger then he commeth vpon him, and ouercommeth him, he taketh from him all hys harnes (wherein he trusted) and deuydeth hys goodes. He that is not wyth me, is against me. And he that gathereth not wyth me, scattereth abroad. Whē the vncleane spirite is gone out of a mā, he walketh through drye places seking rest. And whē he findeth none, he sayth: I wyll returne agayne into my house whence I came oute. And when he cometh, he fyndeth it swepte and garnyshed. Then goeth he and taketh to hym seuen other spirites worse then himself:

and

and they entre in & dwell there. And the ende of that man is worse thē the beginning. And it fortuned that as he spake these thinges, a certayn woman of the cōpany lyft vp her voyce, and sayde vnto hym: happy is the wombe that bare thee, & the pappes whyche gaue thee sucke. But he said: yea, happy are they that heare the worde of God, and kepe it.

The fourth Sundaie.

The Collect.

GRaunt we beseche thee almightye God, that we which for our euyll dedes are worthely punished: by the cōforte of thy grace may mercyfully be relieued, through our Lord Jesus Christ.

The Epistle.

TEll me (ye that desyre to be vnder the lawe) do ye not heare of the lawe? for it is writtē that Abrahā had two sonnes: the one by a bondmayde, the other by a frewomā. Yea, & he which was borne of the bondwoman, was borne after the flesshe: but he which was borne of the frewoman, was borne by promes: which thinges are spoken by an allegory. For these are two testamentes, the one frō the mounte Sina, whych gendreth vnto bondage, which is Agar: For mount Sina is Agar in Arabia, and bordreth vpon the citie, which is nowe called Jerusalē, & is in bondage with her children. But Jerusalem, which is aboue, is free, which is the mother of vs al. For it is writtē: Reioyce thou barren that beareſt Gala. iiii.

no childrē: breake forth & crie, thou that trauaylest not: For the desolate hath many moe childrē thē she which hath an husband. Brethrē, we are after Isaac the children of promes. But as then he that was borne after the flesshe, persecuted him that was borne after the spirite: Euen so is it now. Neuertheles, what sayeth the scripture? put away the bondwoman & her sonne. For the sonne of the bondwomā shal not be heyre with the sonne of the frewoman: So then brethren, we are not chyldren of the bondwoman, but of the frewoman.

¶ The Gospell.

Iohn. vi. Iesus departed ouer the sea of Galile, whych is the sea of Tiberias, & a greate multytude folowed hym, because they sawe his miracles which he dyd on them that were dyseased. And Iesus wēt vp into a moūtain, and there he sate with his disciples. And Easter, a feast of the Iewes, was nye. whē Iesus then lift vp his eyes & sawe a great company come vnto him, he said vnto Philip: whence shal we bye bread that these maye eate? This he sayde to proue hym: for he himselfe knew what he would do. Philip answered him: two hundreth penyworth of bread, are not sufficient for them, that euery man may take a lyttle. One of his disciples (Andrew, Simō Peters brother) sayth vnto him: There is a lad which hath fiue barly loues, and two fysshes: but what are they amonge so many? And Iesus sayd: make the people syt downe. There was much grasse in the place: so the men sate down, in numbre about fyue thousande: And Iesus tooke the bread, and when he had geuen thankes, he gaue to the Disciples, & the Disciples to thē that were set downe, and lykewyse of the fysshes asmuche as they woulde.

When

when they had eaten ynough, he sayd vnto hys disciples: gather vp the broken meate whyche remayneth, that nothyng be loste. And they gathered it together & fylled .xii. baskets with the brokē meat of the fyue barley loues: which broken meat remayned vnto thē that had eaten. Then those men (when they had sene the miracle that Jesus dyd) sayde: thys is of a trueth the same Prophete that should come into the worlde.

The fifth Sundaie.

The Collect.

WE beseche thee almightye God, mercyfully to loke vpon thy people: that by thy great goodnesse, they may be gouerned and preserued euermore both in body and soule: through Jesus Christ our Lorde.

The Epistle.

CHrist being an hie Priest of good thinges to come, came by a greater & a more perfecte tabernacle, not made with hādes, that is to say, not of this building, neyther by the bloud of goates & calues, but by his owne bloud he entred in once into the holy place, & foūd eternal redēptiō. For yf the bloud of oxen & of goates, and the asshes of a yonge kowe, whē it was sprinkled, purifieth the vnclene as touching the purifying of the flesshe: how much more shal the bloud of Christ (which through the eternal spirite, offred himself without spot Hebr. ix

to

to god) purge your conſcience frō dead workes, for to ſerue the liuing God: And for this cauſe he is the mediator of the new teſtamēt: that through death, which chaunſed for the redemption of thoſe tranſgreſſions, that were vnder the firſt teſtamēt, they which are called, might receyue the promes of eternal inheritaunce.

¶ The Goſpell.

Ioh. viii. WHych of you can rebuke me of ſynne? Yf I ſay the truth, why do ye not beleue me? He that is of God, heareth Gods wordes: ye therefore heare thē not, becauſe ye are not of God. Then aunſwered the Jewes, & ſayde vnto him: ſay we not well that thou art a Samaritane, & haſt the deuil? Jeſus aunſwered: I haue not the deuil, but I honour my father, & ye haue diſhonoured me. I ſeke not myne owne prayſe: there is one that ſeketh & iudgeth. Verely, verely, I saye vnto you: yf a man kepe my ſaying, he ſhal neuer ſee death. Thē ſayd the Jewes vnto hym: now knowe we that thou haſt the deuil. Abraham is dead, & the Prophetes, and thou ſayeſt: Yf a man kepe my ſayinge, he ſhall neuer taſt of death. Art thou greater then oure father Abrahā, which is dead? And the Prophetes are dead: whō makeſt thou thy ſelf? Jeſus aunſwered: Yf I honor my ſelfe, myne honor is nothinge: it is my father that honoreth me, which you ſaye is youre God, & yet ye haue not knowen him: but I knowe hym: And yf I ſaye I know him not, I ſhall be a lyer, lyke vnto you. But I know him & kepe his ſaying. Your father Abrahā was glad to ſee my day: & he ſaw it and reioyſed. Thē ſayd the Jewes vnto him. Thou art not yet fyftie yere old, and haſt thou ſene Abraham? Jeſus ſayd vnto them: Verely, verely, I ſaye vnto you: ere Abraham was

borne

borne, I am. Thē toke they vp stones to caste at him: but Iesus hyd hym selfe, and went out of the temple.

The Sundaie next before Easter.

¶ The Collect.

ALmighty & euerlastinge God, which of thy tendre loue towardes man, hast sent our sauiour Iesus Christ to take vpon hym oure flesshe, & to suffre death vpon the crosse, that all mankynd should folowe the example of hys great humilitie: mercyfully graunt, that we both folow the example of hys pacience, and be made partakers of hys resurrection: throughe the same Iesus Christ our Lorde.

¶ The Epistle.

Philip. ii

Ette the same mynde be in you, that was also in Christ Iesu: which whē he was in the shape of God, thought it no robbery to be equall wyth god: neuertheles he made hym selfe of no reputatiō, takinge on him the shape of a seruaūt, & became lyke vnto mē, & was found in his apparel, as a mā. He humbled himselfe, & became obediēt to the death, euē the death of the crosse. Wherefore God hath also exalted hym on high, and geuē him a name which is aboue all names: that in the name of Iesus, euery knee should bowe, bothe of thinges in heauē, & thinges in earth, & thinges vnder the earth, & that al tongues should confesse, that Iesus Christ is the Lord, vnto the praise of God the father.

¶ The

¶ The Goſpel.

Ma.xxvi

ND it came to paſſe, whē Jeſus had finiſhed all theſe ſayinges, he ſayde vnto hys Diſciples: ye know that after two daies ſhalbe Eaſter, & the sōne of mā ſhalbe deliuered ouer to be crucified. Thē aſſēbled together the chiefe Prieſtes, & the Scribes, and the Elders of the people, vnto the palace of the hyghe Prieſt (which was called Cayphas) and helde a counſell that they mighte take Jeſus by ſubteltie, & kil him. But they ſaid: not on the holy day, leſt there be an vproare amōg the people. Whē Jeſus was in Bethanie in the houſe of Symon the Leper, there came vnto him a womā hauing an Alabaſter boxe of precious oyntmēt, & powred it on his head, as he ſate at the boarde. But whē his diſciples ſawe it, they had indignation, ſaying: wherto ſerueth this waſt? Thys oyntment might haue bene wel ſolde, & geuen to the poore. When Jeſus vnderſtode that, he ſayd vnto them: why trouble ye the woman? for ſhe hath wroughte a good worke vpon me. For ye haue the poore alwayes wyth you, but me ye ſhal not haue alwayes. And in that ſhe hath caſt this ointment on my body, ſhe dyd it to bury me. Verely I ſaye vnto you: whereſoeuer thys goſpell ſhalbe preached in al the world, there ſhal alſo this be tolde that ſhe hath done for a memoriall of her. Then one of the .xii. (whyche was called Judas Iſcarioth) went vnto the chief Prieſtes, & ſaid vnto thē: what wil ye geue me, and I wil deliuer him vnto you? And they apointed vnto him .xxx. pieces of ſyluer. And frō that tyme forth, he ſought opportunitie to betraye hym. The firſte daye of ſwete bread, the diſciples came to Jeſus, ſaying to him: where wilt thou that we prepare for the, to eate the Paſſeouer? And he ſayd: Goe into the cytie to ſuche a man, & ſay vnto him: the Mayſter ſayth: my

tyme

time is at hande, I wyll kepe my Easter by thee wyth my disciples. And the disciples dyd as Jesus had appoynted thē, & they made ready the Passeouer. Whē the euen was come, he sate downe wyth the .xii. And as they dyd eate, he sayd: Verely I say vnto you, that one of you shal betray me. And they were exceding sorowful, & began euery one of them to say vnto him: Lorde, is it I? He answered & sayd: he that dyppeth his hand with me in the dishe, the same shall betraye me. The sōne of mā truely goeth, as it is writtē of him: but woe vnto that man by whō the sonne of man is betrayed. It had been good for that man, yf he had not been borne. Thē Judas, which betrayed him, answered and said: Maister, is it I? He said vnto him: thou hast said. And whē they were eating, Jesus toke bread, & when he had geuen thankes, he brake it & gaue it to the disciples, & said: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, saying: drinke ye all of thys. For thys is my bloude (whych is of the newe Testament) that is shed for many, for the remission of synnes. But I say vnto you: I wyll not drinke henceforth of thys fruyte of the vyne tree, vntyll that day when I shall drinke it newe wyth you, in my fathers kyngdom. And when they had sayd grace, they went out vnto mount Oliuete. Then sayd Jesus vnto thē: al ye shall be offended because of me thys night. For it is written: I wyll smyte the shepehearde, and the shepe of the flocke shall be scattered abroade: but after I am risen agayne, I wyl go before you into Galile. Peter answered, and sayd vnto hym: though all men be offended because of thee, yet wyll I not bee offended. Jesus sayde vnto hym: verely I say vnto thee, that in thys same nyght, before the cocke krowe, thou shalte denye me thryse. Peter sayde vnto hym: yea, thoughe I shoulde dye wyth thee, yet wyll I not denye thee: lykewyse also sayde al the disciples. Then

came

came Jeſus with thē vnto a farme (place which is called Gethſemane) & ſaid vnto the diſciples: Sit ye here whyle I goe & pray yonder. And he toke with him Peter and the two ſonnes of Zebede, and began to ware ſorowfull & heauy. Then ſayde Jeſus vnto them: My ſoule is heauy euen vnto the death. Tarie ye here and watche with me. And he went a little farther & fel flat on hys face, and prayed, ſayinge: O my father, yf it be poſſible, let thys cup paſſe from me: neuertheleſſe, not as I wyl, but as thou wylt: And he came vnto the diſciples, & found them aſlepe, and ſaid vnto Peter: What, could ye not watche with me one houre? watch & pray that ye entre not into temptacion: the ſpirite is wyllinge, but the fleſhe is weake. He went awaye once agayne & prayed, ſaying: O my father, yf this cup maye not paſſe away frō me except I drinke of it, thy wyl be fulfylled: and he came & found them aſlepe agayne, for theyr eyes were heauy. And he left thē, & went againe and prayed the thirde time, ſayinge the ſame wordes. Then cometh he to his diſciples, and ſayd vnto them: Slepe on now & take your reſt. Behold, the houre is at hand, & the ſonne of man is betrayed into the hādes of ſynners. Ryſe, let vs be going: behold, he is at hand that doeth betraye me. Whyle he yet ſpake: loe, Judas one of the numbre of the .xii. came, & with him a great multitude with ſwoerdes & ſtaues, ſent from the chief Prieſtes & Elders of the people. But he that betrayed hym, gaue them a token, ſaying: whomſoeuer I kyſſe, the ſame is he, hold him faſt. And furthwith he came to Jeſus, and ſayde: hayle Maiſter, & kiſſed hym. And Jeſus ſayd vnto him: frend, wherefore art thou come? Then came they and layd handes on Jeſus, and toke him. And behold, one of them which were with Jeſus, ſtretched out his hand and drewe his ſwoerd, & ſtroke a ſeruaunt of the hye Prieſt, & ſmote of his eare. Then ſayde Jeſus vnto hym: putte vp thy ſwoerde into the

ſheath,

ſheath, for all they that take the ſwoerde, ſhall periſhe with the ſwoerd. Thinkeſt thou that I can not nowe pray to my father, & he ſhall geue me, euen nowe, more then. xii. legions of Angels? But howe then ſhall the ſcriptures be fulfilled? For thus muſte it be. In that ſame houre ſaid Jeſus to the multitude: ye be come out as it were to a theefe with ſwoerdes and ſtaues, for to take me. I ſate daily with you teaching in the temple, and ye toke me not. But al this is done that the ſcriptures of the prophetes might be fulfilled. Then al the diſciples forſoke him & fled. And they toke Jeſus & led him to Caiphas the hye prieſt, where the Scribes and the Elders were aſſembled. But Peter folowed hym afarre of vnto the hye prieſtes palace: & went in, & ſate with the ſeruaūtes to ſee the ende. The chiefe prieſtes & elders & all the counſel, ſought falſe witnes againſte Jeſus (for to put hym to death) but founde none: yea, when many falſe witneſſes came, yet found thei none. At the laſt came two falſe witneſſes, & ſayd: Thys felowe ſaid: I am able to deſtroy the temple of God, & to builde it agayne in thre dayes. And the chiefe prieſt arose, & ſaid vnto him: aunſwereſt thou nothing? why do theſe beare witnes agaynſt thee? But Jeſus helde his peace. And the chiefe Prieſt anſwered & ſayd vnto him. I charge thee by the lyuing god, that thou tel vs, whether thou be Chriſt the ſōne of god. Jeſus ſaid vnto hi: thou haſt ſaid: Neuertheles I ſay vnto you: hereafter ſhall ye ſee the ſonne of man ſitting on the ryght hand of power, & comming in the cloudes of the ſkye. Then the hye Prieſt rent hys clothes, ſaying: he hath ſpokē blaſphemie, what nede we of any more wytneſſes? Behold, now ye haue heard his blaſphemie: what thinke ye? They aunſwered and ſayd: he is worthie to dye. Then dyd they ſpyt in hys face, and buffeted hym with fiſtes. And other ſmote hym on the face with the palme of their hādes, ſaying: tell vs thou Chriſt, who

is

is he that ſmote thee? Peter ſate without in the court, and a damoſell came to hym, ſayinge: thou alſo waſte wyth Jeſus of Galile: but he denyed before them all, ſayinge: I wote not what thou ſayeſt. When he was gone out into the porche, another wenche ſawe hym, & ſaid vnto them that were there: This felow was alſo with Jeſus of Nazareth. And agayne he denied with an othe, ſaying: I do not know the man. After a while came vnto hym they that ſtode by, & ſayde vnto Peter: ſurely thou arte euen one of them, for thy ſpeache bewrayeth thee. Then began he to curſe and to ſweare, that he knew not the man. And immediatly the cocke krewe: And Peter remẽbred the worde of Jeſu, which ſayd vnto hym: before the cocke krowe, thou ſhalt denye me thryſe: and he went out & wepte bitterly. When the morning was come, all the chiefe Prieſtes, and Elders of the people helde a counſell agaynſte Jeſus, to put him to death, & brought him bound, and deliuered hym vnto Poncius Pilate the deputie. Then Judas (which had betrayed him) ſeyng that he was condemned, repented hym ſelfe, and brought agayne the. xxx. plates of ſyluer to the chiefe Prieſtes & elders, ſaying: I haue ſynned, betrayinge the innocente bloude. And they ſayd: what is that to vs? See thou to that. And he caſt downe the ſyluer plates in the temple, and departed, and went and hanged hym ſelfe. And the chiefe Prieſtes toke the ſyluer plates, & ſayd: It is not lawefull for to put them into the treaſure, becauſe it is the pryce of bloude. And they toke counſell, and boughte with thē a potters fielde to burie ſtraũgers in. Wherefore the fielde is called, the fielde of bloud, vntyll thys daye. Then was fulfylled that whych was ſpoken by Jeremie the Prophete, ſaying: and they toke. xxx. ſiluer plates, the pryce of hym that was valued whom they boughte of the chyldren of Iſrael, and gaue them for the potters fielde, as the Lorde appoynted me. Jeſus

ſtoode

stoode before the deputie, and the deputie asked hym, saying: Art thou the kyng of the Jewes? Jesus sayed vnto hym: thou sayeste. And when he was accused of the chiefe priestes and elders, he aunswered nothyng. Then saied Pilate vnto hym: heaest thou not howe many wytnesses they laye agaynste thee? And he answered him to neuer a worde: insomuch that the deputie marueiled greatly. At that feaste, the deputie was wont to deliuer vnto the people a prisoner, whom thei woulde desyre. He had then a notable prisoner called Barrabas. Therefore when they were gathered together, Pilate said: whether wyll ye that I geue loce vnto you, Barrabas, or Jesus which is called Chryste? For he knewe that for enuy they had delyuered hym. When he was set down to geue iudgemente, hys wife sent vnto hym, saying: haue thou nothing to doe with that iuste man: For I haue suffered thys daye many thynges in my slepe, because of hym. But the chiefe priestes and elders perswaded the people that they shoulde aske Barrabas, and destroye Jesus. The deputie aunswered and saied vnto them: whether of the twayne wyl ye that I let loce vnto you? They sayed: Barrabas. Pilate saied vnto them: what shall I dooe then wyth Jesus, whiche is called Chryste? They all sayd vnto hym: let him be crucified. The deputie sayd: what euil hath he done? But they cryed more, saying: let him be crucified. When Pilate sawe that he coulde preuaile nothing, but that more bulines was made, he toke water and washed hys handes before the people, saying: I am innocent of the bloud of this iust person, see ye. Then answered al the people and sayd: his bloud be on vs and on our children. Then let he Barrabas loce vnto thē: and scourged Jesus, and deliuered him to be crucified. Then the souldiers of the deputie tooke Jesus into the common hall, and gathered vnto him al the company: and they stripped him, and put on

him a purple robe, & platted a croune of thornes, and put it vpon his head, and a reede in his right hande, & bowed the knee before him, & mocked him, saying: haile king of the Jewes: and when they had spit vpon him, they toke the rede and smote him on the head. And after that thei had mocked him, thei toke the robe of him againe, & put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cirene (named Simon) him they compelled to beare his crosse. And thei came vnto the place which is called Golgotha, (that is to say, a place of dead mēs sculles) & gaue him vineger migled with gal to drinke. And when he had tasted therof, he would not drinke. whē thei had crucified him, thei parted his garmētes, & did cast lottes: that it might be fulfilled whiche was spoken by the prophet: They parted my garmentes among them, and vpon my vesture did thei cast lottes. And they sate and watched him there, and set vp ouer his head the cause of hys death wrytten. This is Jesus the king of the Jewes. Then wer there .ii. theues crucified with him, one on the right hande, & an other on the lefte. Thei that passed by, reuiled him, wagging their heades, & saying: thou that destroiedst the temple of god, and didst build it in three dayes, saue thy selfe. If thou be the sōne of god, come down from the crosse. Likewise also the high Priestes mocking him, with the Scribes and elders, said: he saued other, himself he cannot saue. If he be the king of Israel let him nowe come down frō the crosse, & we wil beleue him. He trusted in god, let him deliuer him now, if he wil haue him, for he said: I am ỹ sōne of god. The theues also which wer crucified with him, cast ỹ same in his teeth. From the sixt houre was there darkenes ouer al the lād, vntil the ninth houre. And about the ninth houre, Jesus cried with a loud voice, saying, Ely, Ely, lamasabathany: ỹ is to say: my god, my god, why hast thou forsakē me? Some of thē that stoode there, when thei heard that,

that sayd: This man calleth for Helias. And streight waye one of them ranne and toke a spounge, and whē he had filled it ful of vineger, he put it on a reede, and gaue hym to drynke. Other sayd: let be, let vs see whether Helias wil come and deliuer him. Jesus, when he had cryed agayne wyth a loude voice, yelded vp the goost. And behold, the vaile of the temple did rente in two partes, from the top to the botome, & the yearthe did quake, and the stones rent, and graues did open, & many bodies of sainctes, whiche slept, arose and went out of the graues after hys resurrection, and came into the holy citie and appeared vnto many. When the Centurion, and they that were wyth hym watchinge Jesus, saw the yearthquake, and those thinges which happened, they feared greatly, saying: Truely thys was the sonne of God. And many weomen wer there (beholding him a farre of) which folowed Jesus from Galile, ministring vnto hym: Emonge whiche was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedes children.

Mondaye before Easter

The Epistle.

WHat is he this that cummeth from Edom, wyth redde colored clothes of Bosra: (whiche is so costlye cloth) & cummeth in so mightely wyth al his strengthe? I am he that teacheth ryghteousnesse, and am of power to helpe. Wherfore then is thy clothing red, and thy raymente lyke hys that treadeth in the wyne presse? I haue troden the presse my selfe alone, & of all people there is not one wyth me. Thus wyll I treade downe myne enemies in my wrath, and set my Esai. lxiii

feete vpon them in mine indignacion. And their bloud shal besprynge my clothes, and so wil I staine al my raimente. For the daye of vengeaunce is assigned in my heart, and the yere when my people shall be deliuered is come: I loked aboute me, and there was no man to shew me any helpe. I meruelled that no man helde me vp. Then I helde me by myne owne arme, and my feruentnesse sustayned me. And thus wil I treade downe the people in my wrath, and bath them in my displeasure, and vpon the yearth wyl I laye theyr strength. I wil declare the goodnesse of the lord, yea and the praise of the lorde for all that he hath geuen vs, for the greate good that he hath done for Israel: which he hath geuen them of hys owne fauor, and according to the multitude of his louing kindnesse. For he saied: these no doubt are my people, and no shrinking children, and so he was theyr sauiour. In theyr troubles he was also troubled wyth them: and the Aungel that went furth from his presence, deliuered them. Of very loue and kyndenes that he had vnto thē, he redemed them. He hath borne them and caryed them vp, euer sence the world began: But after they prouoked hym to wrath and vexed his holy minde, he was their enemie and fought againste them himselfe. Yet remembred Israel the old time of Moses and his people, saying: where is he that brought them frō the water of the sea, with them that led his shepe: where is he that hath geuen his holy spirite among them: he led them by the right hand of Moses, with his glorious arme: deuiding the water before them (wherby he gate hymselfe an euerlasting name:) he led them in the depe, as an horse is led in the plaine, that they shoulde not stumble, as a tame beast goeth in the fielde: and the breath geuen of god, geueth him rest. Thus (O god) hast thou led thy people, to make thy self a glorious name withal. Loke downe then from heauen, and beholde the dwellinge

place

place of thy sanctuary, and thy glorye. Howe is it that thy gelouly, thy strength, the multitude of thy mercies, and thy louing kindnes, wil not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquaynted with vs: But thou lord, art our father and redemer, & thy name is euerlasting. O Lorde, wherefore hast thou led vs out of thy way: wherefore haste thou hardened oure heartes, that we feare thee not: Be at one with vs againe for thy seruauntes sake, and for the generacio of thyne heritage. Thy people haue had but a litle of thy Sanctuary in possession: for our enemies haue troden down the holy place. And we were thyne from the beginning, when thou wast not their lord, for they haue not called vpon thy name.

¶ The Gospell.

After two daies was Easter, and the dayes of swete bread. And the hye priestes and the Scribes sought how thei might take him by craft, and put hym to death. But they sayed: not in the feast day, lest any busines arise among the people. And when he was in Bethany in the house of Simon the Leper, euen as he sate at meat, there came a woman hauing an Alablaster boxe of ointment, called Narde, that was pure and costly: and she brake the boxe and powred it vpon hys head. And there were some that wer not contente within themselues, and sayd: what neded this waste of ointmente: for it myght haue bene solde for more then ccc. pence, and haue bene geuē vnto the poore. And thei grudged agaynste her. And Jesus saied: let her alone, why trouble ye her: She hath done a good worke on me: for ye haue poore wyth you alwayes, and whensoeuer ye wil ye may doe them good: but me haue ye not Mar. xiiii

alwayes. She hath done that she coulde, she came afore hande to annoynt my body to the burying. Verely I say vnto you: whersoeuer this Gospell shalbe preached throughout the whole worlde, thys also that she hath done, shal bee rehearsed in remembraunce of her. And Judas Iscarioth one of the .xii. went away vnto the hye Priestes to betray hym vnto them. When they heard that, they wer glad, & promised that they would geue hym mony. And he sought how he myght conueniently betray hym. And the firste daye of swete bread (whē they offered the Passeouer) his disciples said vnto him: where wilt thou that we go and prepare that thou mayst eate the Passeouer? And he sent furth two of his disciples, and said vnto them: goe ye vnto the citie, and there shall mete you a man bearyng a pitcher of water, folowe him. And whithersoeuer he goeth in, say ye vnto the good mā of the house, the maister saith: where is the geaste chamber, where I shal eate the Passeouer with my disciples? And he wil shewe you a great parlor, paued and prepared: there make ready for vs. And his disciples wente furth, and came into the citie, and founde as he had sayed vnto them: and they made ready the Passeouer. And when it was now euē tyde, he came with the .xii. And as they sate at borde & dyd eate, Jesus sayd: verely I say vnto you, one of you (that eateth with me) shal betraye me. And they begā to be sory, and to saye to him one by one: is it I? and an other sayd: is it I? he answered, and sayed vnto them: it is one of the .xii. euen he that dippeth with me in the platter. The sonne of man truely goeth, as it is written of him, but woe to that man by whom the sonne of man is betrayed: Good were it for that man, if he had neuer been borne. And as they did eate, Jesus tooke bread, and when he had geuen thankes, he brake it, and gaue to them, and sayed: Take, eate, thys is my body. And he tooke the cuppe, and when he had

geuen

geuen thankes, he toke it to them, and thei al dranke of it. And he said vnto thē: This is my bloud of the new testament, which is shed for many. Verely I saie vnto you: I wil drinke no more of the fruite of the vine, vntil that daye that I drynke it new in the kyngdome of god. And when they had said grace, they went oute to the mounte Oliuete. And Jesus sayeth vnto them: all ye shalbe offended because of me this nyghte. For it is writtē: I wil smite the shepeheard, and the shepe shal be scatered: but after that I am risē againe, I wil goe into Galile before you. Peter said vnto him: & though al men be offended, yet wil not I. And Jesus saith vnto hym: verely, I saye vnto thee, that this day, euen in this nighte, beefore the cocke krowe twise thou shalte deny me three times. But he spake more vehemently: no, if I shoulde die with thee, I will not denye thee: Likewise also said they al. And they came into a place whiche was named Gethsemany, and he saied to his disciples: sit ye here while I goe aside and praye. And he taketh with him Peter, and James, and John, and began to ware abashed and to be in an agony, and said vnto them. My soule is heauy, euen vnto the deathe: tary ye here & watch. And he went furth a litle and fel down flat on the grounde, & prayed, that if it were possible, the houre might passe from him. And he sayed: Abba father, al thinges are possible vnto thee, take away this cup from me: neuertheless, not as I wyl, but that thou wilt be doone. And he came and founde thē slepyng, & sayth to Peter: Simon, slepeste thou? Couldest not thou watch one houre? watch ye and pray, lest ye enter into temptacion: the spirite truly is ready, but the flesche is weake. And agayne he wente aside and prayed, and spake the same wordes. And he returned & founde them aslepe agayne, for theyr eyes were heauy, neyther wist they what to answer hym. And he came the thirde tyme and saied vnto them: slepe hencefurth

and take youre ease, it is inoughe. The houre is come: beholde, the sonne of man is betrayed into the handes of synners: Ryse vp, let vs goe: Loe, he that betrayeth me is at hande. And immediatly whyle he yet spake, cummeth Judas (which was one of the .xii.) and with hym a greate nounber of people with swoordes and staues, from the hie prestes, and Scribes, and Elders. And he that betrayed hym, had geuen them a general token, saying: whosoeuer I doe kysse, the same is he: take and leade hym awaye warely. And assone as he was come, he goeth strayght way to him, and sayeth vnto hym: Maister, Maister, and kissed hym: and they layed theyr handes on hym, and toke hym. And one of them that stode by, drewe out a swoorde, and smote a seruaunt of the hie prestes, and cutte of his eare. And Jesus aunswered, and sayed, vnto them: ye bee come oute as vnto a thefe with swoordes and staues, for to take me: I was dayely with you in the temple teachinge, and ye tooke me not: but these thynges come to passe that the Scripture shoulde bee fulfilled. And they al forsoke hym and ranne away: And there followed him a certaine younge man clothed in linnen vpon the bare, and the younge men caughte hym, and he lefte his linnen garmente and fled from them naked. And they led Jesus awaye to the hyghe prieste of all, and with him came al the hie prestes, and the Elders, & the Scribes. And Peter followed him a greate waye of (euē til he was come into the palace of the hie priest) and he sate with the seruauntes, and warmed himself at the fyer. And the hye pryestes and all the counsell soughte for witnesse agaynst Jesu to put him to death, and founde none: for many bare false witnes agaynste hym, but theyr wytnesses agreed not together. And there arose certaine and brought false witnesse against hym saying: we heard hym saye: I wyll destroye thys temple that is made with handes, and within three

dayes

dayes I wyl builde an other made withoute handes. But yet theyr witnesses agreed not together. And the hye prieste stoode vp amonge them, and asked Jesus, saying: aunswerest thou nothyng? How is it that these beare witnesse agaynste thee? But he helde his peace, and answered nothyng. Agayne the hye prieste asked hym, and sayed vnto hym: art thou Christ the sonne of the blessed? And Jesus sayed: I am. And ye shall see the sonne of man sitting on the ryght hande of power, and coming in the cloudes of heauen. Then the hye prieste rente his clothes, and sayed: what nede we any further of witnesses? ye haue heard blasphemye, what thinke ye? And they al condemned him to bee worthy of death. And some began to spit at hym, and to couer hys face, and to beate him with fistes, and to say vnto hym: Areade, and the seruauntes buffeted hym on the face. And as Peter was beneth in the palace, there came one of the wenches of the hiest prieste, and when she sawe Peter warming hymselfe, she loked on hym, and said: wast not thou also with Jesus of Nazareth? And he denied, saying: I know hym not, neither wote I what thou sayest. And he went out into the porche, and the cocke krewe. And a damosell (when she sawe hym) began againe to saye to them that stode by: this is one of them. And he denied it again. And anone after they that stode by, sayed agayne vnto Peter: surely thou arte one of them, for thou arte of Galile, and thy speche agreeth thereto. But he began to curse and to sweare, saying: I knowe not thys man of whom ye speake. And agayne the cocke krewe: and Peter remẽbred the worde that Jesus had sayed vnto hym: before the cocke crowe twise, thou shalt deny me three tymes. And he began to wepe.

¶ Tuesdaye

Tuesdaie before Easter.

The Epistle.

Esai.l. THe lord God hath opened myne eare, therfore can I not say nay, neyther withdraw my selfe: but I offer my backe vnto the smiters, and my chekes to the nippers. I turne not my face from shame & spitting, and the lord god shal helpe me: Therfore shal I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shal not come to confusion. He is at hande that iustifieth me, who wil then goe to lawe with me: Let vs stande one agaynst another: if there be any that wyll reason with me, lette hym come here foorth to me. Beholde, the lorde God standeth by me, what is he then that can condemne me: loe, they shall be like as an olde cloth, the moth shall eate them vp. Therfore, whoso feareth the Lord among you, let him heare the voyce of his seruaunte. whoso walketh in darkenes, and no light shineth vpon him, let hym put hys trust in the name of the lord, and holde hym vp by hys god: but take hede, ye al kindle a fyre of the wrath of god and steare vp the coales: walke on in the glystryng of your own fyre, and in the coales that ye haue kyendled. Thys cummeth vnto you from my hande, namely that ye shal slepe in sorowe.

The Gospell.

Mark.xv AND anon in the dawninge, the hie priestes helde a counsell with the Elders and the Scribes, and the whole congregacion, and bounde Jesus and led him awaye, and deliuered him to Pilate. And Pilate asked him: art thou the

the kyng of the Jewes? and he answered and sayed to hym: thou saist it. And the hye priestes accused hym of many thynges. So Pilate asked hym agayne, saying: answerest thou nothyng? Behold how many thinges they laye to thy charge. Jesus answered yet nothyng, so that Pilate merueiled. At that feast Pilate dyd deliuer vnto them a prisoner, whomsoeuer they woulde desyre. And there was one that was named Barrabas, which lay bounde with them that made insurrection: he had cõmitted murther. And the people called vnto hym, & began to desyre hym, that he woulde dooe accordyng as he had euer done vnto them. Pilate answered them, saying: wyl ye that I let loose vnto you the kyng of the Jewes? for he knew that the hye priestes had deliuered him of enuye. But the hye priestes moued the people that he should rather delyuer Barrabas vnto them. Pilate answered agayne, and sayed vnto thẽ: what wil ye that I then doe vnto him, whõ ye cal the king of the Jewes? And they cryed agayne, crucifie him. Pilate said vnto them: what euil hath he done? And they cried the more feruently, crucifye him. And so Pilate willing to content the people, let loose Barrabas vnto them, & deliuered vp Jesus (when he had scourged hym) for to be crucified. And the souldiours led him away into the cõmon hall, and called together the whole multitude, and thei clothed hym with purple, and thei platted a croune of thornes, and crouned hym withal, and began to salute hym: Haile kyng of the Jewes. And they smote him on the head with a reede, and did spit vpon hym, and bowed their knees & worshipped hym. And when they had mocked hym, they toke the purple of hym, and put hys own clothes on him, and ledde hym oute to crucifie hym. And they compelled one that passed by called Symon of Syrene (the father of Alexander and Rufus) whiche came oute of the fielde, to beare hys crosse. And they

brought hym to a place named Golgotha(whiche if a man interprete,is the place of dead mens sculles:) and they gaue hym to drynke,wyne mingled with mirrhe, but he receiued it not. And whē thei had crucified him: they parted his garmentes,castyng lottes vpon them what euery man should take. And it was aboute the thyrde houre, and they crucified hym. And the title of hys cause was written. The kyng of the Jewes. And they crucified with hym two theues: the one on hys ryght hand,and the other on hys lefte. And the scripture was fulfilled,which saith:he was coūted among the wycked. And they that wente by, rayled on hym, wagging their heades, and saying: A wretche, thou that destroyest the temple, and buildeste it agayne in three dayes: saue thy selfe and come down from the crosse. Lykewyse also mocked hym the hye priestes among themselues with the Scribes, and sayed:he saued other men,himselfe he cannot saue. Let Christ the king of Israel descende now from the crosse, that we maye see and beleue. And they that wer crucified with hym,checked hym also. And when the sixt houre was come,darkenes arose ouer al the earth,vntill the ninth houre. And at the ninth houre Jesus cried with a loud voice,saying:Eloy,Eloy,lamasabathany:which is(yf one interprete it)my god,my god,why hast thou forsakē me: And some of them that stode by,whē thei heard that,sayd:behold,he calleth for Helias. And one ranne and filled a sponge ful of vineger,and put it on a reede, & gaue him to drinke, saying: let him alone, let vs see whether Helias wil come & take him down. But Jesus cried with a loud voice,and gaue vp the goost. And the vaile of the temple rent in.ii.peces,from the top to the bottom. And whē the Centuriō(which stode before him)sawe that he so cried,& gaue vp the goost,he sayed: truly this man was the sonne of god. There wer also women a good way of,beholding him: among whom

was

was Mary Magdalene, & Mary the mother of James the litle, and of Joses, and Mary Salome (which also whē he was in Galile had folowed him, and ministred vnto him) and many other women, whyche came vp with him to Jerusalem. And now when the euen was come (because it was the day of preparing that goeth before the Sabboth) Joseph of the citie of Aramathia a noble counsailour, which also loked for the kingdom of God, came and went in boldely vnto Pilate, and begged of him the body of Jesu. And Pilate meruelled that he was already dead, and called vnto him the Centuriō, and asked of him, whether he had been any while dead. And when he knew the trueth of the Centuryon, he gaue the body to Joseph. And he bought a linnen cloth, and toke him down, and wrapped him in the linnen cloth, and laied him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doze of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was layde.

Wednesdaie before Easter.

The Epistle.

Where is a testament, there must also (of necessitie) be the death of him that maketh the testament. For the testament taketh authoritie when mē are dead: for it is yet of no value, as long as he that maketh the testamēt is aliue: for which cause also, neyther the firste testamente was ordayned without bloud. For when Moses had declared all the commaundemente to all the people, accordynge to the law, he toke the bloud of calues, and of Goates, with water and purple wolle, and yslope, and sprynckled bothe the booke and all the people, Hebr. ix.

people,saying:this is the bloud of the testamēt, which God hath appointed vnto you. Moreouer he sprinckled the tabernacle with bloud also,& al the ministring vessels. And almost al thinges are by the law, purged with bloud,and without sheding of bloud is no remission. It is nede then, that the similitudes of heauenly thynges be purified with suche thynges: but that the heauenly thynges themselues, be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hādes(which) are similitudes of true thynges)but is entred into verye heauen,for to appeare nowe in the sight of god for vs: not to offer hymselfe often, as the hye priest entreth into the holy place euery yere with straunge bloud: for thē must he haue often suffred sence the world began. But nowe in the ende of the worlde hath he appeared once,to put synne to flighte by the offeryng vp of himselfe. And as it is appointed vnto al men that they shal once dye, and then cometh the iudgemente: Euen so Chryste was once offered to take awaye the synnes of many, and vnto them that looke for hym,shall he appeare agayne wythout synne, vnto saluation.

¶ The Gospell.

Luk.xxii

The feaste of swete bread drewe nie, which is called Easter, and the hye priestes and Scribes soughte how they myghte kyl hym,for they feared the people. Thē entred Satā into Judas, whose surname was Iscarioth, (whiche was of the numbre of the.xii)and he wente his waye and commoned with the hie priestes and officers,how he myght betraye him vnto them. And they wer glad, and promysed to geue hym money. And he consented, and soughte opportunitie to betraye hym vnto them, when

when the people were away. Then came the daye of swete bread, when of necessitie the passeouer muste bee offred. And he sente Peter and John, saying: goe and prepare vs the passeouer, that we may eate. Thei said vnto him: where wilte thou that we prepare? And he saied vnto them: beholde, when ye enter into the citie, there shal a man mete you bearing a pitcher of water: him folow into the same house that he entreth in, and ye shal say vnto the good mā of the house: the maister sayeth vnto thee: where is the geast chambre where I shal eate the passeouer with my disciples? And he shal shewe you a great parlour paued: there make readye. And they went and founde as he had sayd vnto them, & they made ready the passeouer. And when the houre was come, he sate downe, and the .xii. Apostles with him. And he sayed vnto them: I haue inwardly desyred to eate this passeouer with you, before that I suffer. For I saye vnto you: hencefurth will I not eate of it any more, vntil it be fulfilled in the kingdom of god. And he toke the cup, and gaue thankes, & sayd: Take thys, and deuide it among you. For I saye vnto you: I wyll not drynke of the fruite of this vine, vntill the kyngeddome of God come. And he toke bread, and whē he had geuen thankes, he brake it, and gaue vnto thē, saying: This is my body, which is geuē for you: This doe in the remembraunce of me. Lykewyse also when he had supped, he toke the cuppe, saying: This cuppe is the newe testamente in my bloud, whiche is shed for you. Yet beholde, the hande of hym that betraieth me, is wyth me on the table. And truely the sonne of manne goeth as it is appoynted, but woe vnto that manne, by whom he is betrayed. And they beganne to enquire amonge themselues, whiche of them it was that shoulde dooe it. And there was a strife amonge them, whiche of them shoulde seeme to bee the greatest. And he sayed vnto them: the kynges of

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nacions reigne ouer them, and they that haue authoritie vpon them, are called gracious: but ye shall not so be. But he that is greatest amonge you, shall bee as the yonger, and he that is chiefe, shalbe as he that doeth minister. For whether is greater he that sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they which haue bydden with me in my temptacions. And I appoynt vnto you a kyngdom, as my father hath appoynted to me, that ye maye eate and drynke at my table in my kyngdom, and sit on seates, iudgeyng the .xii. trybes of Israel. And the Lord said: Simon, Simon, behold, Sathan hath desired to sifte you, as it were wheate: But I haue prayed for thee, that thy faith fayle not. And whē thou art conuerted, strength thy brethren. And he said vnto hym: Lorde, I am ready to goe with thee into prison, and to death. And he said: I tel thee Peter, the Cocke shal not crowe thys daye, tyl thou haue denied thryse that thou knoweste me. And he sayed vnto them: when I sente you wythoute wallet, and scrip, and shoes, lacked ye any thyng? And they sayd, no. Then sayed he vnto them: but nowe he that hath a wallet, let hym take it vp, and lykewyse his scrip. And he that hath no swoorde, lette hym sell hys coate and bye one. For I saye vnto you, that yet thesame which is writtē, must be perfourmed in me: euen among the wicked was he reputed: For those thynges which are written of me haue an ende. And they sayed: Lorde, beholde, here are .ii. swoordes: and he said vnto them: it is ynough. And he came out, and went (as he was wont) to Mounte Oliuete. And the disciples folowed hym. And when he came to the place, he sayd vnto them: praye, leste ye fall into temptacyon. And he gate himselfe frō them about a stones cast, and kneled down and prayed, saying: Father, yf thou wilte, remoue this cup frō me: Neuertheless, not

my

my wyll, but thyne be fulfylled. And there appeared an Aungel vnto hym from heauen, comfortinge hym. And he was in an agonye and prayed the longer: and his sweat was lyke droppes of bloud, tricklyng down to the ground. And when he arose from prayer, & was come to hys Disciples, he found them slepyng for heauynesse, and he sayde vnto them: why slepe ye? Ryse and praye, leste ye fall into temptacion. Whyle he yet spake, beholde, there came a companye, & he that was called Judas, one of the twelue, went before them, and prealed nye vnto Jesus, to kysse hym. But Jesus sayde vnto hym: Judas, betrayeste thou the sonne of man wyth a kysse? When they whyche were aboute hym sawe what woulde folowe, they sayd vnto hym: Lorde, shall we smyte wyth the sworde? And one of them smote a seruaunte of the hye Priestes, and stroke of hys ryghte eare. Jesus aunswered and sayde: suffre ye thus farre forth. And when he touched his eare, he healed hym. Thē Jesus said vnto the hye priestes, and rulers of the temple, and the elders, whyche were come to hym: Ye be come oute as vnto a theefe, wyth swordes and staues. When I was dayly wyth you in the Temple, ye stretched forth no handes agaynste me: but thys is euen youre very houre, and the power of darkenesse. Then tooke they hym and led hym, and broughte hym to the hye Priestes house. But Peter folowed a farre of: And when they had kyendled a fyre in the myddes of the palace, and were sette downe together, Peter also sate downe among them. But when one of the wenches beheld hym, as he sate by the fyre (and looked vpon hym) she sayde: thys same felowe was also wyth hym. And he denyed hym, sayinge: woman, I knowe hym not. And after a lyttle whyle, another sawe hym, and sayde, thou arte also of them. And Peter sayde: man, I am not. And aboute the space of an houre after, another affirmed, sayinge:

verely, this felow was with him also, for he is of Galile. And Peter sayde: man, I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke krewe. And the Lord turned backe and looked vpon Peter. And Peter remembred the worde of the Lord, howe he had sayd vnto him: before the Cocke krowe, thou shalt denye me thryse: and Peter wente oute and wepte bytterly. And the men that toke Jesus mocked him, and smote him: and when they had blyndfolded him, they stroke him on the face, & asked him, saying: Areade, who is he that smote thee? And many other thynges despytefully sayde they agaynste him. And assoone as it was daye, the Elders of the people, and the hye Priestes and Scribes, came together, and led him into theyr counsell, saying: Art thou very Christ? tell vs. And he sayde vnto them: yf I tell you, ye wyl not beleue me: and yf I aske you, you wyl not answere, nor let me goe: hereafter shall the sonne of man syt on the ryght hand of the power of God. Then sayd they all: Art thou then the sonne of God? he sayde: Ye saye that I am. And they sayde: what nede we of any further wytnesse? For we oure selues haue heard of hys owne mouth.

Thursdaie before Easter.

The Epistle.

THys I warne you of, & commend not, that ye come not together after a better maner, but after a worse. For firste of al, when ye come together in the congregatiō, I heare that there is distention amonge you, and I partely beleue it. For there muste bee

sectes

sectes among you, that they which are perfect among you, may be knowen. When ye come together therfore into one place, the Lordes supper can not be eaten, for euery mā begineth afore to eate his own supper. And one is hungry, and another is dronken. Haue ye not houses to eate and drinke in? Despyse ye the congregation of God, and shame them that haue not? What shal I saye vnto you? shall I prayse you? In thys I prayse you not. That whych I delyuered vnto you, I receyued of the Lorde. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had geuen thankes, he brake it, and sayde: Take ye and eate, thys is my bodye, whiche is broken for you. Thys doe ye in the remembraunce of me. After the same maner also, he toke the cuppe when supper was done, sayinge: thys cup is the newe Testament in my bloud. Thys doe, as ofte as ye drinke it, in remēbrauce of me. For as often as ye shall eate thys bread, and drynke of thys cuppe, ye shal shewe the Lordes death tyll he come. Wherefore, whosoeuer shall eate of thys bread, and drynke of thys cuppe of the Lorde vnworthely, shalbe giltie of the body and bloud of the Lord. But lette a man examine hym self, and so let him eate of the bread, and drynke of the cup. For he that eateth and drynketh vnworthelye, eateth and drinketh hys owne damnation, because he maketh no difference of the Lordes body. For this cause many are weake and sycke among you, and many slepe. For yf we had iudged oure selfes: we shoulde not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we should not be damned with the world. Wherefore my brethren, when ye come together to eate, tarye one for another. Yf any man hongre, let hym eate at home, that ye come not together vnto condemnation. Other thynges wyll I set in ordre when I come.

The Gospell.

Lu.xxiii

He whole multytude of them arose, and led hym vnto Pilate. And they began to accuse hym, sayinge: we founde this felowe peruertyng the people, and forbiddyng to paye tribute to Cesar: saying, that he is Christe a Kynge. And Pylate apposed hym, sayinge: art thou the king of the Jewes? he answered hym and sayd: thou sayest it. Thē sayd Pilate to the hye priestes and to the people: I fynde no faulte in thys man. And they were the more fierce, sayinge: he moueth the people, teachinge throughout al Jury, and began at Galile, euen to thys place. whē Pilate hearde mencion of Galile, he asked whether the man were of Galile. And assoone as he knew that he belōged vnto Herodes iurisdictiō, he sent hym to Herode, which was also at Jerusalem at that tyme. And when Herode saw Jesus, he was exceding glad, for he was desyrous to see hym of a longe season, because he had hearde manye thynges of hym, and he trusted to haue sene some myracles done by hym. Thē he questioned wyth hym many wordes. But he answered hym nothyng. The hye Priestes and Scribes stoode forth and accused hym strayghtly. And Herode wyth hys men of warre, despysed hym. And when he had mocked hym, he arayed hym in whyte clothing, & sente hym agayne to Pylate. And the same daye Pylate and Herode were made frendes together. For before they were at variaunce. And Pylate called together the hye Priestes, and the rulers, and the people, & sayed vnto them: ye haue brought thys man vnto me, as one that peruerteth the people: and beholde, I examine hym before you, and fynde no faute in thys mā

of

of those thinges whereof ye accuse him, no no⁊ yet Herode: For I sent you vnto him, & loe, nothinge worthy of death is done vnto him: I wyl therfore chastē him, and let him loose. For of necessitie he must haue let one loose to them at that feast. And all the people cried at once, saying: away with him, & deliuer vs Barrabas: (which for a certayne insurrection made in the citie, & for a murther, was cast into prison.) Pylate spake agayne vnto them, willing to let Jesus loose: But they cryed, sayinge: crucifie him, crucifie him. He sayde vnto them the thyrde tyme: what euyl hath he done? I fynd no cause of death in hym: I wyll therfore chastē hym, and let him goe. And they cried with loude voyces, requyring that he myght be crucifyed. And the voyces of them and of the hye priestes preuayled. And Pilate gaue sentence that it shoulde be as they requyred, & he let loose vnto them him, that (for insurrection & murther) was cast into prison, whom they had desyred: & he delyuered to thē Jesus, to doe wyth hym what they would. And as they led hym awaye, they caughte one Symon of Cyren coming out of the fielde: and on him layde they the crosse, that he myght beare it after Jesus. And there folowed him a greate company of people, and of women, whyche bewayled and lamented hym. But Jesus turned backe vnto them, and sayde: ye daughters of Jerusalem, wepe not for me: but wepe for youre selues, and for youre chyldren. For beholde, the dayes wyll come, in the whiche they shall saye: Happye are the baren, and the woumbes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begynne to saye to the Mountaynes, fall on vs: and to the hylles, couer vs. For yf they dooe thys in a greene tree, what shall be done in the drye? And there were twoo euyll doers ledde wyth hym to be slayne. And after that they were come to the place (which is called Caluarie) there they crucified hym & the

the euyll doers, one on the ryght hande, and the other on the lefte. Then sayde Jesus: father forgeue them, for they wote not what they doe. And they parted hys raymente, and caste lottes. And the people stoode and beheelde. And the rulers mocked hym wyth them, sayinge: he saued other menne, lette hym saue hym selfe yf he be very Christe the chosen of God. The souldiers also mocked hym, and came and offred hym vynegre, and sayde: yf thou bee the Kynge of Jewes, saue thy selfe. And a superscripcion was writtē ouer him, with letters of Greke, and Latin, and Hebrue: Thys is the Kyng of the Jewes. And one of the euyl doers, which were hanged, rayled on him, saying: yf thou be Chust, saue thy selfe and vs. But the other answered and rebuked hym, saying: feareſt thou not God, seynge thou arte in the same damnation? we are righteouslye punyshed, for we receyue accordynge to oure dedes: but thys man hath done nothynge amysse. And he sayde vnto Jesus: Lorde, remembre me when thou commeſt into thy Kyngdome. And Jesus sayde vnto hym: verely I saye vnto thee: to daye shalte thou be wyth me in Paradyse. And it was aboute the syxte houre: and there was a darkenesse ouer all the earth, vntyll the nynthe houre, and the Sunne was darkened. And the vayle of the Temple dyd rente, euen throughe the myddes. And when Jesus had cryed wyth a loude voyce, he sayde: Father, into thy handes I commende my spyryte. And when he thus had sayde, he gaue vp the ghoste. When the Centurion sawe what hadde happened, he glorysyed God, sayinge: verely thys was a ryghteous man. And all the people that came together to that syghte, and sawe the thynges whych had happened, smote theyr brestes and returned. And all his acquayntaunce, and the women that folowed him from Galile, stode a farre of beholding theſe thinges. And beholde, there was a manne named Joseph, a

counsaylor

counsaylor, and he was a good man & a iust, the same had not consented to the counsayle and dede of them, which was of Aramathia, a citie of the Jewes, which same also wayteth for the kyngdom of God: he wente vnto Pilate and begged the body of Jesus, and toke it downe, and wrapped it in a lynnen cloth, & layd it in a sepulchre that was hewen in stone, wherein neuer mā before had bene layde. And that daye was the preparing of the Sabboth, and the Sabboth drew on. The women that folowed after, which had come with him from Galile, beheld the Sepulchre, and how his body was layde. And they returned, and prepared swete Odours and oyntmentes: But rested on the Sabbothe daye, according to the commaundemente.

On good Fridaie.

The Collectes.

ALmyghtye God, we beseche thee graciously to beholde thys thy famely: for the which our Lorde Jesus Christe was contented to bee betrayed, & geuen vp into the handes of wycked men, and to suffre death vpon the crosse: who lyueth and reygneth. &c.

ALmighty & euerlasting God, by whose spirite the whole body of the church is gouerned & sanctifyed: receyue our supplications and prayers, which we offre before thee for all estates of men in thy holy congregatiō, that euery membre of the same, in hys vocation & ministerie, may truely and godly serue thee: through our Lorde Jesus Christe.

MErciful God, who hast made al men, & hatest nothing that thou hast made, nor wouldest the death of a synner, but rather that he should be conuerted & lyue: haue mercy vpō al Iewes, Turkes, Infidels, & Heretikes, & take from them al ignorāunce, hardnes of heart, & contempt of thy word: And so fetche them home, blessed Lorde, to thy flocke, that they may be saued amōg the remnaūt of the trew Israelites, & be made one folde, vnder one shepeheard, Iesus Christ our Lord: who lyueth and reygneth. &c.

¶ The Epistle.

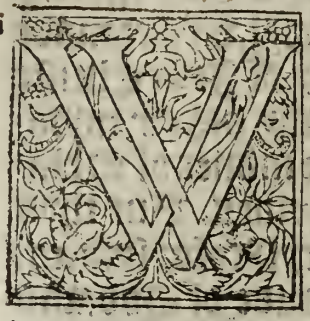
Hebre. x

THe law (which hath but a shadowe of good thinges to come, & not the very fashiō of thinges them selues) canne neuer wyth those sacrifices which they offre yeare by yeare cōtinualli, make the comners therunto perfite. For woulde not then those sacrifyces haue ceased to haue bene offered, because that the offerers once purged, should haue had nomore conscience of synnes: Neuertheless, in those sacrifices is there mencion made of synnes euery yeare. For the bloud of Oxen & Goates cannot take away sinnes. Wherefore, when he cometh into the worlde, he sayeth: Sacrifice & offeringe thou wouldest not haue, but a body hast thou ordained me. Burntofferinges also for sinne hast thou not allowed. Then sayde I: loe, I am here. In the beginning of the booke it is wrytten of me, that I should doe thy wyll, O God. Aboue, when he sayeth: Sacrifice & offering, and burnte Sacrifices, & synne offeringes thou wouldest not haue, nether haste thou allowed them (which yet

yet are offered by the lawe) then sayde he: loe, I am here to doe thy wyll, O God: he taketh awaye the first to establishe the latter, by the which wyl, we are made holy: euen by the offeringe of the body of Jesu Christe once for all. And euerye Priest is ready dayely mynistringe and offeringe often tymes one maner of Oblacion, whiche can neuer take away synnes. But thys man, after he hathe offered one Sacrifyce for synnes, is set downe for euer on the ryghte hande of God, and from henceforth taryeth tyll hys foes be made hys footestoole. For wyth one offeryng hath he made perfecte for euer, them that are sanctified. The holy ghost hymselfe also beareth vs recorde, euen when he tolde before: This is the testamente that I wyl make vnto them: After thole dayes (sayeth the Lorde) I wyl put my lawes in theyr heartes, and in theyr myndes wyll I wryte them, and theyr synnes and iniquities wyll I remembre no more. And where remyssyon of these thinges is, there is nomore offering for synnes. Seing therefore brethren, that by the meanes of the bloud of Jesu, we haue lybertie to entre into the holye place, by the newe and lyuinge waye, whych he hath prepared for vs, through the vayle (that is to say, by his flesshe:) And seyng also that we haue an hye Priest whyche is ruler ouer the house of God, let vs drawe nye wyth a true hearte in a sure fayth, sprinkeled in oure heartes from an euyll conscience, and washed in oure bodyes wyth pure water: Let vs kepe the profession of oure hope, wythout waueringe (for he is faythful that promysed) and let vs consyder one another, to the intente that we may prouoke vnto loue, and to good workes, not forsakynge the felowshyp that we haue amonge oure selues, as the maner of some is: but let vs exhorte one another, and that so much the more, because ye see that the daye draweth nye.

The Gospell.

Ioh. xviii



Hen Jesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron, where was a garden, into the whiche he then entred wyth hys disciples. Judas whiche also betrayed hym, knewe the place: for Jesus oftymes resorted thyther wyth his disciples. Judas then after he had receyued a bonde of men (& mynisters of the hye priestes & Pharisees) came thyther wyth Lanterns, & fyrebrandes, & weapõs. And Jesus knowing al thinges that should come on him, went forth, and sayde vnto them: whom seke ye? They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also whiche betrayed him, stode with thẽ. Assone then as he had said vnto them: I am he, they went backeward, and fel to the ground. Then asked he them againe: whõ seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you that I am he. Yf ye seke me therfore, let these goe theyr waye, that the sayinge myght be fulfylled whych he spake. Of thẽ which thou gauest me, haue I not loste one. Then Simon Peter hauinge a swoerd, drewe it, and smote the hye priestes seruaunt, and cut of hys right eare. The seruauntes name was Malchus. Therfore sayeth Jesus vnto Peter, put vp thy swoerd into the sheath: shall I not drynke of the cuppe whych my father hath geuen me? Then the cõpany and the captayne, & the mynisters of the Jewes tooke Jesus and bounde hym, and ledde hym awaye to Annas fyrst: for he was father in law to Cayphas, which was the hye Priest the same yeare. Cayphas was he that gaue counsell to the Jewes, that it was expediente that one man shoulde dye for the people. And Symon Peter folowed Jesus, and so dyd another

ther Dyſciple: that Dyſciple was knowen to the hye
Prieſte, and wente in wyth Jeſus vnto the palace of
the hye Prieſte. But Peter ſtoode at the dooꝛe wyth-
oute. Then wente oute that other Diſciple (whiche
was knowen to the hye Prieſte) and ſpake to the da-
moſell that kepte the dooꝛe, and broughte in Peter.
Then ſayde the damoſell that kepte the dooꝛe vnto
Peter: Arte not thou alſo one of thys mannes Diſci-
ples? he ſayde: I am not. The ſeruauntes and mini-
ſters ſtoode there, whiche had made a fyꝛe of coales:
foꝛ it was colde, and they warmed them ſelues. Peter
alſo ſtoode among them & warmed hym ſelf. The hye
Pꝛyeſte then aſked Jeſus of hys Diſciples, and of his
doctryne. Jeſus aunſwered hym: I ſpake openlye in
the woꝛlde: I euer taughte in the Synagoge, and in
the Temple whyther al the Jewes haue reſoꝛted, and
in ſecrete haue I ſayde nothynge. Why aſkeſte thou
me? Aſke them whiche heard me, what I ſayde vnto
them. Beholde, they can tell what I ſayde. When he
had thus ſpoken, one of the miniſters, which ſtode by,
ſmote Jeſus on the face, ſayinge: Aunſwereſt thou the
hye Prieſte ſo? Jeſus aunſwered hym: Yf I haue euyl
ſpoken, beare wytneſſe of the euyll: But yf I haue wel
ſpoken, why ſmyteſt thou me? And Annas ſente hym
bounde vnto Cayphas the hye Prieſte. Symon Peter
ſtode and warmed him ſelfe. Thē ſaid they vnto him:
Art not thou alſo one of his diſciples? He denyed it, &
ſayde: I am not. One of the ſeruauntes of the hye
prieſtes (his coſin, whoſe eare Peter ſmote of) ſaid vn-
to him: dyd not I ſee thee in the gardē wyth him? Pe-
ter therfoꝛe denied agayn: and immediatly the Cocke
krewe. Then ledde they Jeſus from Caiphas into the
hall of iudgement. It was in the moꝛning, & they them
ſelfes wente not into the Judgemente hall, leſte they
ſhould be defyled, but that they myght eate the Paſſe-
ouer. Pylate then wente out to them, and ſayde: what

accuſation

accusation bryngе you agaynste thys man: They answered and sayde vnto hym: Yf he were not an euyll doer, we woulde not haue delyuered hym vnto thee. Then sayde Pylate vnto them: take ye him and iudge hym after youre owne lawe. The Jewes therefore sayde vnto hym: It is not lawefull for vs to put anye manne to death: that the woordes of Jesus myght be fulfylled, whyche he spake, sygnifying what death he shoulde dye. Then Pilate entred into the Judgement hall agayne, and called Jesus, and sayde vnto hym: Arte thou the Kynge of the Jewes? Jesus answered: sayeste thou that of thy selfe, or dyd other tell it thee of me? Pylate aunswered: Am I a Jewe? Thyne owne nacion, and hye Priestes haue deliuered thee vnto me: what haste thou done? Jesus aunswered: my kyngdome is not of thys woorlde: yf my Kyngdome were of this woorlde, then woulde my ministers surely fight, that I shoulde not be delyuered to the Jewes: but nowe is my Kyngdome not from hence. Pylate therefore sayde vnto hym: Arte thou a kynge then? Jesus aunswered: thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the woorlde, that I shoulde beare wytnesse vnto the trueth. And all that are of the trueth, heare my voyce. Pylate sayde vnto hym: what thinge is trueth? And when he had sayd this, he wente out agayne vnto the Jewes, and sayth vnto them: I fynde in him no cause at all. Ye haue a custome that I shoulde delyuer you one loose at Easter: wyll ye that I loose vnto you the kynge of the Jewes? Then cryed they all agayne, saying: Not him, but Barrabas: the same Barrabas
Ioh.xix. was a murtherer. Then Pylate toke Jesus therfore, & scourged him. And the souldiers wounde a crowne of thornes, & put it on hys head. And they dyd on hym a purple garmente, & came vnto him & sayd: hayle kyng of the Jewes: and they smote hym on the face. Pylate

went

wente fooꝛth agayne, and sayde vnto them: beholde, I bꝛynge hym fooꝛth to you, that ye may knowe that I fynde no faulte in hym. Then came Jesus fooꝛth, wearinge a crowne of thoꝛne, and a robe of purple. And he sayth vnto them: behold the man. When the Pꝛiestes therefoꝛe sawe hym, they cryed, Crucifie him, Crucyfye hym. Pylate sayeth vnto them: take ye hym and crucyfye hym, foꝛ I fynde no cause in hym. The Jewes aunswered hym: we haue a lawe, and by oure lawe he oughte to dye, because he made hym selfe the sonne of God. When Pylate hearde that sayinge: he was the moꝛe afrayde, and wente agayne into the Judgement hall, and sayeth vnto Jesus: whence arte thou? But Jesus gaue hym none aunswere. Then sayde Pylate vnto hym: Speakest thou not vnto me? knowest thou not that I haue power to crucify thee, and haue power to looce thee? Jesus aunswered: Thou couldest haue no power at all agaynste me, excepte it were genen thee from aboue: Therefoꝛe he that delyuered me vnto thee, hathe the moꝛe synne: And from thencefooꝛth soughte Pylate meanes to looce hym: but the Jewes cryed, sayinge: yf thou lette hym goe, thou arte not Cesars frende: foꝛ whosoeuer maketh hymselfe a Kynge, is agaynste Cesar. When Pilate hearde that sayinge, he bꝛoughte Jesus fooꝛth, and sate downe to geue sentence in a place, that is called the Pauemente, but in the Hebꝛue tonge, Gabbatha. It was the pꝛeparynge daye of Easter, about the syxte houre. And he sayeth vnto the Jewes: beholde youre Kynge. They cryed, sayinge: awaye wyth hym, awaye wyth hym: crucyfye hym. Pylate sayeth vnto them: shall I crucifye your Kynge? The hye Pꝛiestes aunswered: we haue no Kynge but Cesar. Then deliuered he him to thē to be crucified. And they toke Jesus and ledde hym awaye. And he bare hys crosse, and wente fooꝛth into a place whych is called

the place of dead mennes sculles: but in Hebrue, Golgotha: where they crucified hym, and two other wyth him: on eyther syde one, and Jesus in the middest. And Pylate wrote a tytle & putte it vpon the crosse. The wrytyng was, Jesus of Nazareth king of the Jewes. Thys tytle read manye of the Jewes: for the place where Jesus was crucifyed, was nere to the citie. And it was written in Hebrue, Greke, & Latyn. Thē sayde the hye priestes of the Jewes to Pilate: wryte not king of the Jewes, but that he sayde: I am Kynge of the Jewes. Pylate answered: what I haue wrytten, that I haue wrytten. Then the souldiers, when they had crucified Jesus, toke hys garmentes and made foure partes, to euery souldier a parte, and also hys coate. The coate was without seme, wrought vpō throughout. They sayde therefore amonge themselues: let vs not deuyde it, but caste lottes for it, who shall haue it. That the scripture myght be fulfylled, sayinge: They haue parted my raymente amonge them, and for my coate dyd they caste lottes. And the souldiers dyd such thinges in dede. There stode by the crosse of Jesus, his mother, and hys mothers syster, Marye the wyfe of Cleophas, and Mary Magdalene. when Jesus therefore sawe hys mother, and the Disciple, whom he loued, standynge, he sayeth vnto hys mother: woman, beholde thy sonne. Then sayde he to the Disciple: beholde thy mother. And from that houre the Disciple toke her for hys owne.

After these thinges, Jesus knowing that al thinges were nowe perfourmed, that the scripture myghte be fulfylled, he sayth: I thyrst. So there stode a vessel by, full of vynegre: therfore they fylled a sponge with vynegre, and wounde it about wyth Isope, and putte it to hys mouth. Assoone as Jesus then receaued of the vynegre, he sayde: It is fynished, and bowed his head and gaue vp the ghost. The Jewes therfore, because

it

it was the preparing of the Sabboth, that the bodies ſhould not remayne vpon the Croſſe on the Sabboth daye (for that Sabbothe daye, was an hye daye) beſought Pylate that theyr legges myghte be brokē, and that they myght be takē downe. Then came the ſouldiers and brake the legges of the fyrſt, and of the other whych was crucified with him. But when they came to Jeſus, and ſawe that he was dead alreadye, they brake not hys legges: but one of the ſouldiours with a ſpeare thruſt hym into the ſyde, and forthwyth there came out bloud and water. And he that ſawe it bare recorde, and hys recorde is true. And he knoweth that he ſayeth true, that ye myghte beleue alſo. For theſe thynges were done that the ſcripture ſhoulde be fulfylled: ye ſhall not breake a bone of hym.

And agayne another ſcripture ſayeth: they ſhall loke vpon hym whom they haue pearſed. After thys, Joſeph of Aramathia (whyche was a Diſciple of Jeſus, but ſecretely for feare of the Jewes) beſought Pilate that he myghte take downe the bodye of Jeſus. And Pylate gaue hym lycence: he came therfore and toke the body of Jeſus. And there came alſo Nichodemus (which at the beginning came to Jeſus by night) and broughte of myrre and Aloes myngled together, about an hundreth pound weyghte. Then tooke they the bodye of Jeſus, and wounde it in lynnen clothes wyth the odours, as the maner of the Jewes is to burye. And in the place where he was crucifyed, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Jeſus therefore becauſe of the preparynge of the Sabbothe of the Jewes, for the Sepulchre was nye at hande.

Easter Euen.

The Epistle.

i. Pete. iii

IT is better (yf the wyll of God bee so) that ye suffre for well doynge then for euyll doynge. For asmuche as Christe hath once suffered for synnes, the iuste, for the vniuste, to bring vs to God: and was kylled as pertayning to the flesshe, but was quickened in the spyryte. In which spyryte he also went & preached to the spirites that were in prison, whych sometyme had bene disobedient, when the long suffering of God was once loked for, in the dayes of Noe, whyle the Arke was a preparinge: wherein a fewe, that is to saye, eyghte soules were saued by the water, lyke as Baptisme also nowe saueth vs: not the puttinge awaye of the filthe of the flesshe, but in that a good conscience consenteth to God by the resurrection of Jesus Christ, whych is on the ryghte hande of God, and is gone into heauen: Angels, powers, and might, subdued vnto hym.

The Gospell.

Mathew. xxvii.

WHen the euen was come, there came a ryche man of Aramathia, named Joseph, whych also was Jesus Disciple. He went vnto Pilate and begged the body of Jesus. Then Pilate cõmaunded the body to be deliuered. And when Joseph had taken the bodye, he wrapped it in a cleane lynnen clothe, and layed it in hys newe tombe, which he hadde hewen oute, euen in the rocke, and rolled a greate stone to the dooze of the Sepulchze, & departed.

And

And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchre. The next daye that foloweth the day of preparing, the high Priestes & Phariseis came together vnto Pilate, saying: Sir, we remembre that this deceiuer sayed whyle he was yet alyue: After three dayes I wyl ryse agayne: Commaunde therfore that the Sepulchre be made sure vntil the thyrde daye, leste hys disciples come and steale hym awaye, and saye vnto the people, he is risen from the dead: and the last errour shalbe worse thē the first. Pylate sayde vnto them: ye haue a watche, goe youre waye, make it as sure as ye can. So they wente and made the Sepulchre sure with the watche menne, and sealed the stone.

Easter daie.

AT morning prayer, in stede of the Psalme. O come let vs. &c. These Antheines shalbe song, or sayde.

CHrist rysing agayne from the dead, now dyeth not. Death from henceforth hath no power vpon hym. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto god. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christe Jesus oure Lorde.

CHriste is risen agayne the fyrst frutes of them that slepe: for seeing that by man came deathe, by man also commeth the resurrection of the dead. For as by Adam all men doe dye, so by Christ al men shalbe restored to life.

¶ The Collect.

Almightie god, whiche through thy onely begotte sone Jesus Christ, hast ouercome death, & opened vnto vs the gate of euerlastyng lyfe: we humbly beseche thee, that as by thy speciall grace, preuentynge vs, thou doest put in our myndes good desyres: so by thy continual helpe, we may bring the same to good effect, throughe Jesus Chryste oure Lorde: who lyueth and reygneth. &c.

¶ The Epistle.

Coloss. iii

If ye be risen agayne with Chryste, seeke those thynges whiche are aboue, where Chryste sytteth on the right hande of god. Set your affection on heauenlye thynges, and not on earthly thinges. For ye are dead, and your lyfe is hyd with Christe in God. whensoeuer Christ (which is our life) shal shew hymselfe, then shal ye also appeare with him in glory. Mortifie therfore your yearthye membres, fornicatiō, vncleannesse, vnnaturall lustes, euill concupiscence, and couetousnes, which is worshippig of Idols: for which thynges sake, the wrath of God vseth to come on the children of vnbelief, among whō ye walked sometyme when ye lyued in them.

¶ The Gospel.

Iohn. xx.

The first day of the Sabbothes came Marye Magdalene earlye (when it was yet darke) vnto the Sepulchre, and sawe the stone taken awaye from the graue. Then she ranne and came to Simon Peter, and to the other disciple whom Jesus loued,

and

and sayeth vnto them: they haue taken away the lord out of the graue, and we cannot tell where they haue layed hym. Peter therefore went furth, and that other disciple, and came vnto the Sepulchre. They ranne both together, and that other disciple dyd outrunne Peter, and came fyrst to the Sepulchre. And when he had stouped down, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter folowing him, and went into the Sepulchre and saw the linnen clothes lye, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then wente in also that other disciple whiche came fyrst to the Sepulchre, and he sawe and belieued. For as yet they knewe not the scripture that he should ryse again from death. Then the disciples went away againe to theyr owne home.

Mondaie in Easter weke.

The Collect.

ALmightie God, which through thy onely begotten sonne Jesus Christe, hast ouercome death, and opened vnto vs the gate of euerlasting life: we humbly beseche thee, that as by thy speciall grace, preuenting vs, thou dooest put in our mindes good desyres: so by thy continual helpe, we may bryng the same to good effect, through Jesus Christ our lorde: who liueth and reigneth. &c.

The Epistle.

PEter opened his mouth, and said: of a trueth I perceyue that there is no respecte of persones with God: but in all people, he that feareth hym and worketh righteousnes, is Actes. x.

accepted with hym. Ye knowe the preaching that god sent vnto the children of Israel, preaching peace by Jesus Christ, which is lord ouer al thinges: which preaching was published throughout al Jewry (and began in Galile, after the Baptisme whiche John preached) how god annointed Jesus of Nazareth with the holy gost, & with power. which Jesus went about doing good, and healing al that wer oppressed of the deuil, for god was with him. And we are witnesses of al thiges which he did in the land of the Jewes, and at Jerusalem, whom they slewe and hanged on tree. Hym God reysed vp the third day and shewed him openly, not to al the people, but to vs witnesses (chosen before of god for the same intent) which did eate and drynke wyth him after he rose from death. And he commaunded vs to preache vnto the people, and to testifye that it is he whiche was ordayned of God to bee the iudge of the quicke and the dead. To hym geue all the prophetes witnesse, that through hys name, whosoeuer beleueth in hym, shal receiue remission of synnes.

¶ The Gospell.

Lu. xxiiii

Beholde, two of the disciples went that same daye to a towne called Emaus, which was from Jerusalem aboute. lx. furlonges: and they talked together of al the thinges that had happened. And it chaunced while they commoned together and reasoned: Jesus hymselfe drew nere, and went with them. But theyr eyes wer holden that they should not knowe hym. And he sayd vnto them: what maner of communications are these that ye haue one to an other as ye walke, and are sad? And the one of thē (whose name was Cleophas) answered, and sayed vnto him: art thou only a straunger in Jerusalem, and

haste

hast not knowen the thynges whiche haue chaunced there in these daies? he said vnto them: what thinges? And they sayd vnto him: of Iesus of Nazareth, which was a Prophete, mightie in dede and word before God and all the people: and how the hye priestes, and our rulers, deliuered hym to be condemned to deathe, and haue crucifyed him. But we trusted that it had been he, whiche shoulde haue redemed Israel. And as touching all these thinges, to daye is euen the thyrd daye that they wer done. Yea, and certayn weomen also of oure companye made vs astonied, whiche came early vnto the Sepulchre and founde not hys bodye, and came, saying that they had seen a vision of Aungels, whiche sayde that he was alyue. And certayne of them whiche were with vs, wente to the Sepulchre, and founde it euen so as the weomen had sayde: but him they sawe not. And he sayd vnto them: O fooles and slowe of hearte to beleue all that the Prophetes haue spoken. Ought not Christ to haue suffered these thynges, and to enter into hys glorye? And he began at Moses and all the Prophetes, and interpreted vnto them in all Scriptures which wer written of him. And they drew nye vnto the towne, which they went vnto. And he made as thoughe he woulde haue gone further. And they constrained him, saying: abide with vs, for it draweth towardes nyghte, and the daye is farre passed. And he went in to tary with them. And it came to passe as he sate at meate with them, he toke bread and blessed it, and brake, and gaue to them. And theyr eyes wer opened, and they knewe hym, and he vanished out of theyr sight. And they sayd betwene themselues: dyd not oure heartes burne within vs whyle he talked with vs by the waye, and opened to vs the Scriptures? And they rose vp the selfsame houre and returned to Ierusalem, and founde the eleuen gathered together, and them that were wyth them,

saying: the lorde is risen in dede, and hath appered to Simon. And they tolde what thynges wer done in the way, and howe they knewe hym in breakyng of bread.

Tuesdaie in Easter weke.

The Collect.

ALmightie father, whiche haste geuen thy only sonne to die for our sinnes, and to rise agayne for our iustification: Graunt vs so to put away the leuen of malice and wickednes, that we may alwaye serue thee in purenes of liuing and trueth: throughe Jesus Christe our Lorde.

The Epistle.

Acte. xiii

YE men and brethren, Children of the generation of Abraham, and whosoeuer among you feareth God: to you is this worde of saluacion sente. For the inhabiters of Jerusalem, & their rulers, because they knewe him not, nor yet the voices of the prophetes, which are read euery Sabboth daye, they haue fulfilled them in condemning him. And when they founde no cause of death in hym, yet desyred they Pilate to kil hym. And when they had fulfilled al that wer written of hym, they tooke hym downe from the tree, and put hym in a Sepulchre. But God rayled hym agayne from death the thirde daye, and he was seen many dayes

dayes of them whiche wente with him from Galile to Jerusalem: which are witnesses vnto the people. And we declare vnto you, howe that the promes (whiche was made vnto the fathers) God hath fulfilled vnto theyr chyldren, (euen vnto vs) in that he rayled vp Jesus againe: Euen as it is writtē in the second Psalme: thou art my sonne, this day haue I begotten thee. As concernyng that he raised him vp from death, now no more to returne to corruption, he sayed on thys wyse. The holy promises made to Dauid, will I geue faithfully to you. Wherfore he sayeth also in an other place: Thou shalt not suffre thine holy to see corruption. For Dauid (after that he hād in his time fulfilled the wyll of god) fel on slepe, and was layd vnto his fathers, and saw corruption. But he whom god rayled agayn, saw no corruption. Be it knowen vnto you therfore (ye mē and brethren) that through this mā, is preached vnto you forgeuenesse of sinnes, & that by hym all that beleue, are iustified from al thinges, from which ye could not be iustified by the lawe of Moses. Beware therefore, lest that fal on you, which is spoken of in the prophetes: beholde: ye despisers, and wonder, and perishe ye: for I doe a worke in your dayes, which ye shall not beleue, though a man declare it vnto you.

¶ The Gospel.

Jesus stode in the middes of his disciples, and saied vnto them: peace be vnto you: It is I, feare not. But thei were abashed and afrayed, and supposed that they had seene a spirite. And he said vnto them: why are ye troubled, and why doe thoughtes arise in your heartes? Behold my handes and my feete, Lu. xxiiij

that it is euen I my selfe. Handle me and see: for a spirit hath no flesshe and bones, as ye see me haue. And whē he had thus spoken: he shewed them hys handes, and his feete. And whyle they yet beleued not for ioye, and wondred, he sayd vnto them: Haue ye here any meate? And they offered him a piece of a broyled fysshe, and of an hony combe. And he toke it, & did eate before them. And he sayd vnto them: these are the wordes whiche I spake vnto you, while I was yet with you: That al must nedes be fulfilled, which wer writtē of me in the law of Moses, and in the prophetes, & in the Psalmes. Then opened he their wittes, that they might vnderstande the scriptures, and said vnto them. Thus it is writtē, and thus it behoued Christ to suffer, and to rise again from death the third day, and that repentaunce & remyssyon of sinnes, should be preached in his name among al nacions, and must begin at Jerusalem. And ye are witnesses of these thynges.

The first Sundaie after Easter.

The Collect.

Almighty God. &c. As at the Communion on Easter day.

The Epistle.

1. Iohn. v.

ALL that is borne of God, ouercummeth the world: And this is the victorye that ouercummeth the world, euen our fayth. Who is he that ouercummeth the world, but he that beleueth that Jesus is the sonne of God? This Jesus Christe is he that came by water and bloud, not by water only, but by water and bloud.

And

And it is the spirite that beareth witnesse, because the spirite is trueth. For there are three whiche beare recorde in heauen: the father, the woorde, and the holy goost, and these three are one. And there are three which beare recorde in yearth: the spirite, and water, & bloud, and these three are one. If we receiue the witnesse of mẽ, the witnesse of god is greater. For this is the witnesse of God that is greater, which he testyfied of hys sonne. He that beleueth on the sonne of God, hath the witnesse in hymselfe. He that beleueth not God, hath made hym a lyer, because he beleueth not the recorde that God gaue of hys sonne. And this is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this life is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

¶ The Gospel.

THe same daye at nyghte, whiche was the first day of the Sabbothes, whē the doores were shut (where the disciples wer assembled together, for feare of the Iewes) came Iesus and stode in the myddes, and sayed vnto them: Peace be vnto you. And when he had so sayed, he shewed vnto them his handes and hys syde. Then were the disciples glad, when they sawe the Lorde. Then sayed Iesus to them agayne: Peace bee vnto you. As my father sente me, euen so sende I you also. And when he had sayd these wordes, he breathed on them, and sayd vnto them: receiue ye the holy goost. Whosoeuers synnes ye remitte, they are remitted vnto them. And whosoeuers sinnes ye retayne, they are retayned. John. xx.

¶ The

The seconde Sundaie after Easter.

The Collect.

Almightie god, which hast geuen thy holy sonne to bee vnto vs, bothe a sacrifice for synne, and also an example of Godly lyfe: Geue vs the grace that we maye alwaies most thankfully receiue that his inestimable benefite: and also dayly indeuour oure selues to folowe the blessed steppes of hys most holy lyfe.

The Epistle.

1. Peter. ii.

This is thanke worthye, yf a man for conscience toward god, indure griefe, & suffre wronge vndeserued. For what prayse is it, yf when ye bee buffeted for your faultes, ye take it patiently? But and yf whē ye doe wel, ye suffre wrong & take it patiently, thē is there thanke with God. For hereunto verelye were ye called: For Christ also suffered for vs, leauyng vs an ensaumple, that ye should folow his steppes, which did no sinne, neither was there guile foūd in his mouth: which, whē he was reuiled, reuiled not agayne: when he suffered, he threatned not: but committed the vengeaunce to hym that iudgeth righteously, whiche his owne selfe bare our sinnes in hys body on the tree, that we being deliuered from sinne, shoulde liue vnto ryghteousnes. By whose stripes ye wer healed. For ye wer as shepe goyng astraye: but are nowe, turned vnto the shepeheard, and bishop of your soules.

The Gospell.

Christe

CHriſte ſayed to his diſciples: I am the good ſhepheard, a good ſhepheard geueth his life for the ſhepe. An hired ſeruaunt, and he which is not the ſhepheard (neither the ſhepe are his own) ſeeth the wolfe commyng, and leaueth the ſhepe and flieth, and the wolf catcheth and ſkattereth the ſhepe. The hired ſeruaunt flyeth, becauſe he is an hired ſeruaunte, and careth not for the ſhepe. I am the good ſhepheard, and know my ſhepe, and am knowē of mine. As my father knoweth me, euen ſo knowe I alſo my father. And I geue my lyfe for the ſhepe: and other ſhepe I haue, whiche are not of this folde. Them alſo muſte I bryng, and they ſhal heare my voyce, and there ſhall bee one folde, and one ſhepheard. Iohn. x.

The third Sundaie.

The Collect.

ALmightie GOD, whiche ſheweſte to all men that bee in erroure, the lyghte of thy trueth, to the intente that thei may returne into the waye of ryghteouſneſſe: Graunte vnto all them that be admitted into the felowſhyp of Chriſtes relygion, that they maye eſchew thoſe thynges that be contrary to theyr profeſſion, and folowe all ſuche thynges as bee agreable to the ſame: throughe oure Lorde Jeſus Chriſte.

The

¶ The Epistle.

1. Pete. ii. DEerely beloued, I beseche you as straungers and pilgrimes, abstaine frō fleshly lustes, which fight against the soule: and see that ye haue honest conuersatiō among the Gentiles, that wheras they backbite you as euil doers, they may see your good workes, and prayse god in the daye of visytation. Submit your selfes therfore, euery man for the Lordes sake, whether it be vnto the kyng as vnto the chiefe head: either vnto rulers, as vnto them that are sent of hym, for the punishmente of euill doers, but for the laude of them that dooe well. For so is the will of god, that with well doing, ye may stop the mouthes of foolish and ignoraunt men: as free, and not as hauyng the libertie for a cloke of malicyousnes, but euen as the seruauntes of god. Honoure all men, loue brotherly felowshyp, feare God, honor the kyng.

¶ The Gospell.

Ioh. xvi. IEsus sayed to hys dysciples: After a whyle ye shall not see me, and againe after a whyle ye shal se me: for I goe to the father. Then sayed some of his disciples betwene themselues: what is this that he sayeth vnto vs: after a whyle ye shall not see me, and agayne after a whyle ye shall see me, and that I goe to the father: They sayed therfore, what is thys that he sayeth, after a whyle: we cannot tell what he sayeth. Iesus perceiued that they woulde aske hym, and saied vnto them: ye inquire of this betwene youre selfes, because I sayed, after a whyle

ye

ye shal not see me, and agayne after a while ye shal see me. Verely, verely, I saye vnto you: ye shall wepe and lament: but contrary wyse, the world shall reioyce. Ye shal sorowe, but your sorowe shalbe turned to ioye. A woman when she trauaileth hath sorowe, because her houre is come. But assone as she is deliuered of the chylde, she remembreth no more the anguishe, for ioye that a man is borne into the world. And ye now therfore haue sorowe: but I wyl see you agayne, and youre heartes shall reioyce, and your ioye shall no man take from you.

The fourth Sundaie.

The Collect.

ALmyghtie God, whiche doest make the mindes of all faythfull menne to be of one will: Graunte vnto thy people, that they maye loue the thynge, whiche thou commaūdest, and desyre that which thou doest promisse: that emong the sondry and manyfold chaūges of the world, our heartes may surely there be fixed, where as true ioyes are to be founde: Through Christ our Lorde.

The Epistle.

EVerye good gyfte, and everye perfecte gift, is from aboue, and commeth down from the father of lyghtes, with whom is no variablenes, neither shadowe of chaunge. Of hys owne wyll begate he vs with the woorde of trueth, that we shoulde bee the fyrste fruytes of hys creatures. Iames. 1

wherfore

wherfore (dere brethren) let euery manne be swifte to heare, slowe to speake, slowe to wrathe. For the wrath of man worketh not that whiche is righteous before god. Wherfore lay apart al fylthines, and superfluitie of malicioulnes, and receiue with meknes the worde ỹ is grafted in you, whiche is able to saue your soules.

¶ The Gospell.

Ioh. xvi. IEsus sayde vnto his disciples: nowe I goe my waye to him that sent me, and none of you asketh me whither I goe. But because I haue said such thinges vnto you, your heartes are full of sorowe. Neuertheles, I tell you the trueth: it is expedient for you that I goe awaye. For if I goe not awaye, that comforter will not come vnto you. But if I departe, I wil sende him vnto you. And when he is come, he will rebuke the worlde of synne, and of ryghteoulnes, and of iudgement. Of sinne, because they beleue not on me: Of righteoulneſſe, because I goe to my father, and ye shall see me no more: Of Judgemẽt, because the prince of this worlde is iudged alreadye. I haue yet manye thynges to saye vnto you, but ye cannot beare them awaye nowe, howebeit when he is come (whiche is the spirite of trueth) he will leade you into all trueth. He shall not speake of himself, but whatsoeuer he shal heare, that shall he speake: and he will shewe you thynges to come. He shall glorifye me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hath, are myne: therefore sayde I vnto you, that he shall take of myne, and shewe vnto you.

¶ The

The fifth Sundaie.

The Collect.

Lorde, from whom al good thynges doo come: graunte vs thy humble seruauntes, that by thy holy inspiracio we may thinke those thynges that bee good, and by thy mercifull guiding may perfourme the same: thorowe our Lorde Jesus Christ.

The Epistle.

Bee that ye be doers of the word, and not hearers only, deceiuing your owne selfes. For yf any ma heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholdyng his bodelye face in a glasse. For assone as he hath looked on hymselfe, he goeth hys waye, and forgetteth immediatelye what his fashion was. But whoso looketh in the perfect lawe of libertie, and continueth therin (yf he be not a forgetfull hearer, but a doer of the woorke) the same shalbe happy in his dede. If any man emong you seme to be deuoute, and refraineth not his tonge, but deceiueth his own heart, this mans deuocion is in vayne. Pure deuocion, and vndefiled before god the father, is this: to viset the fatherles and widowes, in theyr aduersitie, and to kepe himselfe vnspotted of the worlde. James. i.

The Gospel.

Erely, verely, I saye vnto you: whatsoeuer ye aske the father in my name, he wil geue it you. Hitherto haue ye asked nothig in my name. Aske & ye shal receiue, that your ioy Ioh. xvi.

maye

may be ful. These thinges haue I spoken vnto you by prouerbes. The tyme wyl come, when I shall no more speake vnto you by prouerbes: but I shall shewe you plainly from my father. At that daye shall ye aske in my name. And I say not vnto you that I wil speake vnto my father for you: For the father himself loueth you, because ye haue loued me, and haue beleued that I came out from god. I went out from the father, and came into the world. Agayne, I leaue the worlde, and goe to the father. His disciples sayed vnto hym: Loe, nowe thou talkest plainly, and speakest no prouerbe. Now are we sure that thou knowest all thynges, and nedest not that any man should aske thee any questyō: therfore beleue we, that thou camest from God. Jesus answered them: now ye doe beleue. Behold, the houre draweth nye, and is already come, that ye shall be scattered euery man to hys own, and shal leaue me alone. And yet am I not alone: for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulation: but bee of good chere, I haue ouercome the worlde.

The Ascention daie.

The Collect.

GRaunt we beseche thee almightie god, that lyke as we doe beleue thy only begottē sonne our Lord to haue ascended into the heauens: so we may also in heart and mynde thither ascende, and wyth hym continually dwel.

The Epistle.

In

IN the former treatyse (deare Theophilus) we haue spoken of all that Jesus began to doe and teache, vntyll the daye in which he was take vp, after that he throughe the holye ghost, had geuen commaundemētes vnto the Apostles, whom he hadde chosen, to whom also he shewed hymselfe alyue after hys passion (and that by many tokens) appearing vnto them fortye dayes, and speakynge of the kyngdome of God, and gathered them together, and commaunded them that they should not depart from Jerusalē: but to wayte for the promes of the father, whereof (sayth he) ye haue heard of me. For John truely baptysed with water: but ye shalbe baptysed with the holy ghost, after these fewe dayes. When they therefore were come together, they asked of hym, saying: Lorde, wylt thou at thys tyme restore agayne the kyngdome of Israel? And he sayde vnto them: it is not for you to know the tymes or the seasons, whych the father hath put in hys owne power. But ye shall receyue power after the holy ghost is come vpon you. And ye shal be wytnesses vnto me, not onely in Jerusalem, but also in all Jewry, in all Samaria, and euen vnto the worldes ende. And when he had spoken these thinges, whyle they beheldē, he was taken vp on hye, and a cloude receyued hym vp oute of theyr syghte. And whyle they looked stedfastlye vp towarde heauen as he went, beholde, two men stoode by thē in whyte apparel, which also sayde: ye men of Galile, why stande ye gasinge vp into heauen? Thys same Jesus whych is taken vp from you into heauen, shall so come, euen as ye haue sene hym goe into heauen. Actes. 1.

¶ The Gospell.

mat xvi

IEsus appeared vnto the eleuen as thei sate at meat: & cast in their teeth theyr vnbelefe, & hardnes of hearte, because they beleued not thē whiche had seen that he was rysen agayne from the dead: & he sayd vnto them: goe ye into al the world, and preache the gospel to al creatures: he that beleueth and is baptised, shall be saued. But he that beleueth not, shall be damned. And these tokens shall folowe them that beleue. In my name they shall cast out deuyls, they shal speake wyth newe tonges, they shal dryue awaye serpentes. And yf they drinke any deadly thinge, it shall not hurte them. They shal lay their hādes on the sicke, and they shal recouer. So then whē the Lord had spoken vnto them: he was receiued into heauen, and is on the right hand of God. And they wēt forth, & preached euery where: The Lord workyng wyth them, & confirminge the worde wyth miracles folowyng.

The Sundaie after the Ascencion daye.

¶The Collect.

God, the kyng of glory, whiche haste exalted thyne onely sonne Jesus Christe, wyth great triumphe vnto thy kyngdom in heauen: we beseche thee leaue vs not comforteles, but sende to vs thyne holy ghost to cōforte vs, and exalte vs vnto the same place, whyther oure Sauiour Christe is gone before: who lyueth and reygneth. &c.

¶The Epistle.

The

The ende of al thinges is at hād: be ye therfore sobre, and watch vnto prayer. But aboue all thynges haue feruente loue among your selues: for loue shal couer the multitude of synnes. Bee ye herberous one to another wythout grudgeinge. As euerye man hath receaued the gyfte, euen so mynyster the same one to another, as good ministers of the manyfolde graces of God. Yf any man speake, let him talke as the wordes of God. Yf any man minister, let hym do it as of the habilitie which God ministreth to him: that God in al thynges may be glorifyed through Iesus Christ: to whom be prayse and dominion for euer and euer. Amen. 1. Pet. iiii

The Gospell.

Hen the comforter is come whom I wyll sende vnto you from the father (euen the spyryte of trueth, whiche procedeth of the Father) he shall testifie of me. And ye shal beare witnes also, because ye haue been with me from the begynnynge. These thinges haue I sayde vnto you, because ye should not bee offended. They shall excommunicate you: yea, the time shal come, that whosoeuer killeth you, wil thinke that he doeth God seruyce. And suche thynges wyll they doe vnto you, because they haue not knowen the father, neyther yet me. But these thinges I haue tolde you, that whan the tyme is come, ye maye remembre then that I tolde you. Iohn. xv.

Whitsundaie.

The Collect.

GOd, which as vpon this daye hast taughte the heartes of thy faythfull people, by the sendinge to thē the light of thy holy spirite: Graunte vs by the same spirite to haue a right iudgement in all thinges, & euermore to reioyce in his holy comforte, through the merites of Christ Jesu oure Sauioure: who lyueth and reygneth wyth thee in the vnitie of the same spirite, one GOD worlde wythout ende.

The Epistle.

Actes. ii. WHen the fyftye dayes were come to an ende, they were all wyth one accorde together in one place. And sodenlye there came a sounde from heauen, as it had been the comming of a mighty wynde, & it fylled all the houle where they sate. And there appered vnto thē clouen tonges, lyke as they had been of fyre, and it sate vpon eche one of them: and they were all fylled wyth the holye Ghoste, and beganne to speake with other tōges, euen as the same spirite gaue them vtteraunce. Then were dwellinge at Jerusalem Jewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euerye man heard thē speake with his owne language. They wōdred al and merueyled, saying among themselues: beholde, are not all these, whiche speake, of Galile? And howe heare we euery man hys owne tongue, wherein we were borne? Parthians, and Medes, & Elamites, and

and the inhabiters of Mesopotamia, and of Iewrye, & of Capadocia, of Pontus and Asia, Phrigia & Pamphilia, of Egipt & of the parties of Libia, which is beside Siren, & straūgers of Rome, Iewes & Prosclites, Grekes and Arrabians, we haue hearde them speake in oure owne tongues the great workes of God.

¶ The Gospell.

IEsus sayde vnto his disciples: Yf ye loue me kepe my commaundemētes, and I wil praye the father, & he shall geue you another comforter, that he may abyde with you for euer: euē the spirite of trueth, whō the worlde can not receyue, because the worlde seeth hym not, nether knoweth him. But ye know hym: for he dwelleth wyth you, and shall be in you. I wyll not leaue you comfortles, but wyll come to you. Yet a lytle whyle and the worlde seeth me no more: but ye see me. For I lyue, and ye shall lyue. That daye shal ye know that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth thē, the same is he that loueth me. And he that loueth me, shall be loued of my father: and I wyll loue hym, and wyll shewe myne owne selfe vnto hym. Iudas sayeth vnto hym (not Iudas Iscarioth:) Lord, what is done that thou wylt shewe thy selfe vnto vs, and not vnto the world? Iesus answered, and sayd vnto them: yf a man loue me, he wyl kepe my sayinges, and my father wyll loue hym: and we wyl come vnto him, and dwell wyth hym. He that loueth me not, kepeth not my sayinges. And the word which ye heare, is not myne, but the fathers whych sente me. These thinges haue I spoken vnto you, beynge yet present wyth you. But the comforter which is the holy ghost whom my Ioh. xiiii

father wyll ſende in my name, he ſhall teache you all thynges, and bryng all thynges to your remembraūce whatſoeuer I haue ſaid vnto you. Peace I leaue with you: my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your heartes be greued, neyther feare. Ye haue heard howe I ſayde vnto you: I go, and come agayne vnto you. Yf ye loued me, ye woulde verely reioyce, becauſe I ſayde: I goe vnto the father. For the father is greater then I. And now haue I ſhewed you before it come, that whē it is come to paſſe, ye myght beleue. Hereafter wyll I not talke many wordes vnto you. For the prince of this worlde cometh, and hath naught in me. But that the worlde may knowe that I loue the father. And as the father gaue me commaundement, euen ſo do I.

Mondaie in Whitſon weke.

The Collect.

God which, &c. (As vpon Whytſondaye.)

The Epiſtle.

Actes, x. Then Peter opened hys mouthe and ſayd: of a trueth I perceiue that there is no reſpecte of perſones with God, but in all people, he that feareth him, and worketh righteouſnes, is accepted with him. Ye know the preaching that God ſent vnto the children of Iſraell, preachinge peace by Ieſus Chriſt, which is Lord ouer al thinges: whiche preachinge was publyſhed throughoute all Iewry (and began in Galile after the baptiſme which

Iohn

John preached) how God annointed Jesus of Nazareth with the holy ghost, and with power. which Jesus went about, doynge good, & healing all that were oppressed of the deuyll. For God was wyth him. And we are witnesses of all thynges whiche he dyd in the lande of the Jewes, and at Jerusalē, whom they slew and hanged on a tree: Hym God raysed vp the thyrde day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he, which was ordeyned of God to be the iudge of quick and dead. To hym geue al the Prophetes wytnesse, that through his name whosoeuer beleueth in hym, shal receyue remission of synnes. Whyle Peter yet spake these woordes, the holy ghost fell on all them whiche heard the preaching. And they of the circūcision which beleued, were astonied, as many as came with Peter, because that on the Gentyles also, was shedde out the gyft of the holy ghost. For they heard them speake with tongues and magnifie God. Then answered Peter: can any mā forbyd water that these shoulde not be baptysed whiche haue receyued the holye ghoste as wel as we? And he commaunded them to be baptysed in the name of the Lord. Then prayed they him to tarye a fewe dayes.

The Gospell.

SO God loued the worlde, that he gaue hys onely begotten sonne, that whosoeuer beleueth in hym, shoulde not perysshe, but haue euerlastynge lyfe. For GOD sente not hys sonne into the worlde, to condemne the worlde, but that the worlde through hym myght be saued. But he John. iii.

that beleueth on hym is not condemned. But he that beleueth not, is condemned alreadye, because he hathe not beleued in the name of the onely begotten sonne of God. And this is the condemnatiō: that lyght is come into the worlde, and men loued darckenes more then lyght, because theyr deedes were euyll. For euerye one that euyl doeth, hateth the lyght, neyther commeth to the lyght, leste his dedes should be reproued. But he that doeth the trueth, commeth to the lyghte, that hys dedes may be knowen, howe that they are wrought in God.

The tuesdaie after whytsundaye.

The Collect.

God which. &c. (As vpon Whytsundaye.)

The Epistle.

Acte. viii

When the Apostles which were at Jerusalem hearde saye, that Samaria had receyued the worde of God, they sent vnto them Peter & John. which when they were come downe, prayed for them, that they myghte receyue the holy Ghoste. For as yet he was come on none of them: but they were baptyled onely in the name of Christ Jesu. Then laide they theyr hādes on them, and they receyued the holy ghoste.

The Gospell.

Verely

VErely, verely, I saye vnto you: he that entreth not in by the doore into the shepefolde, but climeth vp some other waye, the same is a theefe & a murtherer. But he that entereth in by the dooze, is the shepehearde of the shepe: To hym the porter openeth, & the shepe heare hys voyce, & he calleth his owne shepe by name, and leadeth them oute. And when he hath sent forth his owne shepe, he goeth before them, & the shepe folow him: for they know his voyce. A straunger wyll they not folowe, but wyll flee from him: for they know not the voyce of straungers. This prouerbe spake Jesus vnto thē, but they vnderstode not what thinges they were which he spake vnto them. Thē sayd Jesus vnto them agayne: Verely, verely, I say vnto you: I am the doore of the shepe. All (euē as many as came before me) are theues and murtherers, but the shepe did not heare thē. I am the doore, by me yf any entre in, he shal be safe, & shal go in & out: and fynd pasture. A theefe cometh not but for to steale, kyll, and destroy. I am come that they might haue life, and that they myght haue it more aboundauntly. John. x.

Trinitie Sundaie.

The Collect.

ALmightie & euerlasting god, which hast geuen vnto vs thy seruauntes grace by the confessiō of a true faith to acknowledge the glory of the eternall Trinitie, & in the power of the diuine maiestie to worshippe the vnitie: we beseche thee that through the stedfastnes of thys faythe, we maye euermore be defended from all aduersytie, whych lyuest & reygnest one God, world wythout ende. Amen.

The

¶ The Epistle.

Apo.iiii.

After this I loked, & behold, a doore was open in heauē, and the first voyce which I heard, was as it were of a trompet, talking with me, which sayd: come vp hither, & I wyl shew thee thinges which muste bee fulfilled hereafter. And immediatlye I was in the spyryte: And beholde, a seat was sette in heauen, and one sate on the seate. And he that sate, was to looke vpon, like vnto a Jasper stone, & a Sardyne stone. And there was a rayne bowe aboute the seate, in syght like vnto an Emeraulde. And about the seate were .xxiiii. seates. And vpon the seates .xxiiii. Elders sitting, clothed in whyte rayment, and had on theyr heades crownes of golde. And oute of the seate proceded lightninges, & thunderinges, and voices, and there were .vii. lampes of fyre, burning before the seat, which are the .vii. spirites of God. And before the seat there was a sea of glasse lyke vnto Christall, & in the myddes of the seate, and round about the seate, were iiii. beastes full of eyes, before & behynde. And the fyrst beast was lyke a Lyon: and the seconde beaste lyke a calfe: & the third beast had a face as a mā: & the fourth beast was lyke a flying Egle. And the .iiii. beastes, had eche of them syxe wynges aboute hym, and they were full of eyes wythin. And they dyd not rest day neyther night, saying: Holy, holy, holy, Lorde God almightye, which was, and is, and is to come. And when those beastes gaue glory, and honoure, and thankes to hym that sate on the seate (which lyueth for euer and euer) the .xxiiii. elders fel downe before hym that sate on the throne, and worshipped hym that lyueth for euer, and caste

caſt theyr croũnes beefore the throne, ſaying: thou art worthy, O lord (our god) to receiue glory, and honour, and power, for thou haſte created all thynges, and for thy wylles ſake they are, and were created.

¶ The Goſpel.

There was a man of the Phariſeis named Nichodemus, a ruler of the Iewes. The ſame came to Ieſus by night, & ſayde vnto hi: Rabbi, we knowe that thou arte a teacher come from God: for no man could do ſuche miracles as thou doeſt, excepte God were with him. Ieſus anſwered, and ſayd vnto him: Uerely, verely, I ſaye vnto thee: excepte a man be borne from aboue, he cannot ſee the kyngdõ of God. Nichodemus ſayd vnto him: how can a man be borne when he is olde? can he entre into his mothers wombe and be borne agayne? Ieſus aunſwered: verely, verely, I ſaye vnto thee, except a man be borne of water, & of the ſpirite, he cannot entre into the kingdõ of God. That which is borne of the fleſhe, is fleſhe: And that whyche is borne of the ſpyryte, is ſpirite. Maruaile not thou that I ſayd to thee, ye muſt be borne from aboue. The wynde bloweth where it luſteth, & thou heareſt the ſound thereof, but thou cãſt not tell whence it cometh nor whyther he goeth: So is euery one that is borne of the ſpyryte. Nichodemus anſwered, and ſayd vnto hym: howe can theſe thinges be? Ieſus aunſwered, and ſayde vnto hym: art thou a mayſter in Iſrael, and knoweſt not theſe thinges? Uerely, verely, I ſay vnto thee: we ſpeake that we know, and teſtyfye that we haue ſeen: and ye receyue not our wytneſſe. Yf I haue tolde you earthly thynges, and ye Iohn. iii.

ye beleue not: how ſhal ye beleue yf I tel you of heauēly thinges? And no man aſcendeth vp to heauē, but he that came downe from heauen, euen the ſonne of man which is in heauē. And as Moſes lyft vp the ſerpent in the wyldernes, euen ſo muſt the Sonne of man bee lyfte vp, that whoſoeuer beleueth in hym, periſhe not, but haue euerlaſtinge lyfe.

The firſt Sundaie after Trinitie Sundaye.

The Collect.

GOd the ſtrength of al them that truſt in thee, mercyfully accept our prayers: And becauſe the weakenes of our mortal nature can do no good thing without thee, graunt vs the help of thy grace, that in kepinge of thy cōmaundementes, we may pleaſe thee both in wil and dede: through Jeſus Chriſt our Lorde.

The Epiſtle.

i. Ioh. iiii

DEarely beloued, let vs loue one another: for loue cometh of God. And euerye one that loueth is borne of God, & knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs ward, becauſe that God ſente hys onely begotten ſonne into the worlde, that we myghte lyue throughe hym. Herein is loue, not that we loued God, but that he loued vs, and ſent hys ſonne to be the agrement for our ſynnes. Dearely beloued, yf GOD ſo loued vs, we oughte alſo one to loue another. No man hathe ſeen God at anye tyme.

yf

Yf we loue one another, God dwelleth in vs, and hys loue is perfect in vs. Hereby knowe we that we dwell in hym and he in vs: becauſe he hath geuen vs of hys ſpyryte. And we haue ſeen, and do teſtifye that the father ſent the ſonne to be the ſauiour of the worlde: who ſoeuer cõfeſſeth that Jeſus is the ſonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that god hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, & God in him. Herein is the loue perfect in vs, that we ſhould truſte in the daye of iudgement. For as he is, euen ſo are we in thys worlde. There is no feare in loue, but perfect loue caſteth out feare: for feare hath paynefulnes. He that feareth, is not perfit in loue. We loue him, for he loued vs fyrſt. Yf a man ſaye: I loue God, & yet hate hys brother, he is a lyar. For how can he that loueth not hys brother, whom he hathe ſeen, loue God whom he hath not ſeen? And thys commaundemente haue we of hym: that he whyche loueth God, ſhoulde loue hys brother alſo.

The Goſpel.

There was a certayne ryche mã, Luk. xvi
which was clothed in purple & fyne whyte, & fared deliciouſlye euery day: And there was a certayne begger, named Lazarus, whiche laye at hys gate full of ſores, deſiringe to bee refreſhed with the crũmes which fell frõ the ryche mannes boarde, & no man gaue vnto hym. The dogges came alſo & licked his ſores. And it fortuned, that the begger dyed, and was caryed by the Aungels into Abrahams boſome. The ryche manne alſo dyed and was buryed: And beynge in hell in tormentes, he lyfte vp hys eyes & ſawe Abraham

Abraham a farre of, and Lazarus in hys boſome, and he cryed & ſayd: father Abraham haue mercy on me: & ſend Lazarus, that he may dippe the tippe of hys finger in water, and coole my tonge, for I am tormented in thys flame. But Abraham ſayd: Sonne, remembre that thou in thy lyfe time, receyuedſt thy pleaſure: and contrary wyſe Lazarus receyued payne: But now he is comforted and thou art puniſhed. Beyond al thys, betwene vs and you there is a great ſpace ſet, ſo that they which would goe frō hence to you cannot: nether may come from thence to vs. Then he ſayde: I praye thee therfore father, ſend him to my fathers houſe (for I haue fiue brethren) for to warne them, leſt they come alſo into thys place of torment. Abraham ſayde vnto hym: they haue Moyſes and the Prophetes, let them heare them. And he ſayd: nay father Abraham, but yf one come vnto them from the dead, they wyll repent. He ſayd vnto hym: Yf they heare not Moyſes and the Prophetes, neyther wyll they beleue, though one roſe from death agayne.

The ſecond Sundaie.

The Collect.

LOrde, make vs to haue a perpetuall feare and loue of thy holye name: for thou neuer fayleſt to helpe and gouerne them, whome thou doeſte bringe vp in thy ſtedfaſte loue: Graunt thys, &c.

The Epiſtle.

Marnayle

MArualye not my brethren, thoughe the worlde hate you. We knowe that we are trãslated from death vnto lyfe, because we loue the brethrẽ. He that loueth not his brother, abydeth in death. Whosoeuer hateth hys brother, is a manslear. And ye knowe that no manslear hath eternal lyfe abyding in him. Hereby perceyue we loue, because he gaue his lyfe for vs: & we oughte to geue oure lyues for the brethren. But who so hath this worldes good, & seeth his brother haue nede, & shutteth vp his cõpassion frõ him: how dwelleth the loue of god in him? My babes, let vs not loue in worde, nether in tonge: but in dede & in veritie. Hereby we knowe that we are of the verytie and can quiet our heartes before him. For yf our heart condemne vs, God is greater thẽ our heart, & knoweth al thinges. Derely beloued, yf our heart condemne vs not, then haue we trust to Godward: and whatsoeuer we aske, we receyue of him, because we kepe hys commaundementes, & doe those thinges whiche are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Jesus Christ, and loue one another as he gaue cõmaundement. And he that kepeth his cõmaundementes, dwelleth in him, and he in hym: and hereby we knowe that he abydeth in vs, euen by the spyryte which he hath geuen vs. i. Ioh. iii.

The Gospell.

ACertayne mã ordeyned a great supper, & bad many, & sent his seruaunt at supper time, to saye to thẽ that were biddẽ, come: for al thinges are now ready. And they al at once began to make excuse. The first saide vnto hym: I haue bought a farme, and Luk. xiiii

and I must nedes go and see it, I praye thee haue me excused. And another sayde: I haue bought .v. yoke of Oxen, and I goe to proue them, I praye thee haue me excused. And another sayd: I haue maried a wyfe, and therfore I cannot come. And the seruaunt returned & brought his mayster worde agayne therof. Thē was the good man of the house displeased, and sayd to hys seruaunt: go out quickly into the stretes and quarters of the citie, and bringe in hyther the poore, and feble, & the halte, and blynde. And the seruaunt sayde: Lord, it is done as thou hast commaunded, and yet there is rowme. And the Lorde sayde vnto the seruaunte: goe out vnto the hye wayes and hedges, and compel them to come in, that my house may be fylled. For I say vnto you, that none of these men whych were bydde shal taste of my supper.

The thyrde Sundaie.

The Collect.

LOrd, we beseche thee mercifully to heare vs, and vnto whom thou hast geuen an hartie desyre to pray: graunte that by thy myghtye ayde we maye be defended: throughe Jesus Christe oure Lorde.

The Epistle.

1. Pet. v. SUbmyt youre selues euery man one to another: knytte your selues together in lowlinesse of mynde. For God resisteth the proude, & geueth grace to the hūble. Submit your selues therfore vnder the myghtye hande of God, that he maye exalt

exalt you whē the time is come. Cast al your care vpon hym: for he careth for you. Be sober, and watch: for your aduersary the deuil, as a roaryng Lyon, walketh aboute, seekyng whom he may deuoure: whom resiste stedfaste in the fayth, knowing that the same afflictions are appointed vnto your brethren, that are in the world. But the god of al grace whiche hath called vs vnto his eternal glory by Chryst Jesu, shall hys owne self (after that ye haue suffered a litle affliction) make you perfect, settle, strength, and stablishe you. To hym be glory and dominion for euer and euer. Amen.

The Gospell.

THen resorted vnto hym, all the Publicans and sinners for to heare him. Luk. xv. And the Pharisees and Scribes murmured, saying. He receiueth sinners & eateth wyth them. But he put forth this parable vnto them, saying: What man among you hauing an hundreth shepe (if he lose one of them) dooeth not leaue ninetie and nine in the wildernes, and goeth after that which is lost, vntil he finde it? And when he hath found it, he laieth it on his shoulders with ioye. And assone as he cometh home, he calleth together his louers & neighbours, saying vnto them: Reioyce with me, for I haue founde my shepe which was lost. I say vnto you, that likewise ioy shalbe in heauen ouer one synner that repenteth, more then ouer ninetie and nine iust persons, which nede no repentaunce. Either what woman hauing ten grotes (if she lose one) doth not light a candle and swepe the house, and seke diligently til she find it? And whē she hath founde it, she calleth her louers and her neighbours together, saying: Reioyce with me, for I haue founde the grote which I lost. Likewise, I say

vnto you, shal there be ioye in the presence of the Aungels of god, ouer one synner that repenteth.

The fourth Sundaye.

The Collect.

GOd, the Protector of al that trust in the, without whō nothing is strong, nothing is holye: encrease and multiplye vpon vs thy mercye, that thou being our ruler and guide, we may so passe through thinges temporall, that we finally loose not the thinges eternall: Graunte thys heauenlye father, for Jesu Christes sake our Lorde.

The Epistle.

Ro. viii.

I Suppose that the afflictions of this life, are not woorthye of the glorye which shalbe shewed vpon vs. For the feruent delyre of the creature abydeth, looking when the sonnes of God shal appeare, because the creature is subdued to vanitie agaynst the will therof, but for hys will whiche hath subdued thesame in hope. For thesame creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme: not onely it, but we also whiche haue the fyrst fruites of the spirite, mourne in our selues also, and wayte for the adoption (of the chyldren of GOD) euen the deliueraunce of our bodies.

The

¶ The Gospel.

E ye merciful as your father also is merciful. Judge not, and ye shal not be iudged: cõdemne not, and ye shall not be condemned. Forgeue and ye shalbe forgeuen. Geue and it shal be geuen vnto you, good measure and pressed downe, and shaken together, and running ouer, shal men geue into youre bosomes. For wyth the same measure that ye mete withal, shall other men mete to you agayne. And he put furth a similitude vnto thẽ. Can the blind leade the blynde: doe thei not both fall into the dithe: The disciple is not aboue his maister: Euery man shalbe perfecte, euen as his maister is. Why seest thou a mote in thy brothers eie, but considerest not the beame that is in thine owne eye: Eyther how canst thou saye to thy brother: Brother, let me pul out the mote that is in thine eye, when thou seest not the beame that is in thine owne eie: fyrst thou ypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull oute the mote that is in thy brothers eye. Luke. vi.

The fifth Sundaie.

¶ The Collect.

Raunt Lord, we beseche thee, that the course of thys world may be so peaceably ordred by thy gouernaunce: that thy congregaciõ may ioyfully serue thee in all Godly quyetnes: through Jesus Christ our Lorde.

¶ The Epistle.

1. Pet. iii. BE you al of one mind, and of one heart, loue as brethrē, be pietiful, be curteous, (meke) not rendring euil for euill, or rebuke for rebuke: but cōtrariwise blesse, knowing that ye are thereunto called, euē that ye shoulde be heyres of the blessing. For he that dooeth long after life and loueth to see good dayes: let him refrayne his tong from euill, and his lippes that they speake no guyle. Let him elsewe euill and doe good: let hym seke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are opē vnto theyr prayers. Again, the face of the Lord is ouer them that doe euil. Moreouer, who is he that will harme you, if ye folow that whiche is good? yea, happy are ye if any trouble happen vnto you for righteousnes sake. Be not ye afrayd for anye terrour of them, neither bee ye troubled, but sanctifye the Lorde God in your heartes.

The Gospell.

Luke. v IT came to passe that (when the people preaced vpon him, to heare the word of God) he stode by the lake of Genazareth, and sawe two shippes stande by the lakes syde, but the fishermen were gone out of them, and wer washing theyr nettes. And he entred into one of the shippes (which pertayned to Simon) and prayed hym that he woulde thrust out a litle from the land. And he sate down, and taught the people out of the ship. When he had left speaking, he sayd vnto Simon: launch out into the depe, and lette slippe your nettes to make a draughte. And Simon aunswered, and sayde vnto him: Maister, we haue laboured

boured all nyghte, and haue taken nothing. Neuertheleſſe, at thy commaundemente, I will looce foorth the nette. And when he had thus doone, they incloſed a greate multitude of fyſſhes. But theyr nette brake, and they beckened to theyr felowes (whiche were in the other ſhippe) that they ſhoulde come and helpe them. And they came and fylled both ſhyppes, that they ſonke agayne. When Simon Peter ſawe this, he fell downe at Jeſus knees, ſaying: Lorde, goe from me, for I am a ſinnefull manne. For he was aſtonied and all that wer with hym, at the draughte of fyſſhes whiche they hadde taken: and ſo was alſo James and John the ſonnes of Zebede, which were partners with Simon. And Jeſus ſayde vnto Simon: feare not, from henceforth thou ſhalte catche men. And they brought the ſhyppes to lande, and forſoke all and folowed hym.

The ſixth Sundaie.

The Collect.

GOd whiche haſt prepared to them that loue thee, ſuche good thinges as paſſe all mannes vnderſtanding: Powre into our heartes ſuch loue toward thee, that we louing thee in all thynges, may obtayne thy promiſes, whiche exceade all that we can deſyre: through Jeſus Chriſt our Lorde.

The Epiſtle.

KNOwe ye not, that all we whiche are baptiſed in Jeſus Chriſte, are baptiſed to dye with hym? We are buried then with hym by baptiſme for to dye: that likewyſe Rom. vi.

as Christ was rayſed from death by the glorye of the father, euen ſo we alſo ſhould walke in a newe lyfe. For yf we be graft in death like vnto hym: euen ſo ſhal we be partakers of the holy reſurrection: Knowing this, that our olde man is crucified with hym alſo, that the body of ſynne myght vtterly be deſtroyed, that henceforth we ſhould not be ſeruauntes vnto ſynne. For he that is dead, is iuſtified from ſynne. Wherefore, yf we be dead with Chriſt, we beleue that we ſhal alſo liue with hym, knowing that Chriſte beeing rayſed from death, dyeth nomore. Death hath no more power ouer hym. For as touching that he died, he died concernyng ſinne once: And as touching that he lyueth, he lyueth vnto god. Likewiſe cõſider ye alſo, that ye are dead, as touching ſinne, but are alyue vnto god, throughe Jeſus Chriſt our Lorde.

The Goſpell.

Math. v.

Jeſus ſaid vnto his diſciples: except youre ryghteouſnes excede the righteouſnes of the Scribes and Phariſeis, ye cannot enter into the kyngdom of heauen. Ye haue heard that it was ſayd vnto them of olde time. Thou ſhalt not kyl: whoſoeuer killeth, ſhalbe in daunger of iudgement. But I ſaye vnto you: that whoſoeuer is angry with his brother (vnadui ſedly) ſhalbe in daunger of iudgement. And whoſoeuer ſaye vnto hys brother: Racha, ſhall bee in daunger of a counſell. But whoſoeuer ſayeth, thou foole, ſhall bee in daunger of hel fier. Therefore, if thou offereſte thy gifte at the altare, and there remembreſt that thy brother hath oughte agaynſte thee, leaue there thyne offrynge beefore the altar, and goe thy way fyrſt and bee reconcyled to thy brother, and then come

and

and offre thy gyft. Agree with thyne aduersary quickly, whyles thou art in the waye wyth him, lest at any tyme the aduersary delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou bee cast into prison. Verely I saye vnto thee: thou shalte not come oute thence, tyll thou haue payed the vttermost farthynge.

The.vii. Sundaie.

The Collect.

LOrde of al power and myght, which art the auctour and geuer of al good thinges: graffe in our heartes the loue of thy name, increase in vs true religion, nourish vs with al goodnesse, and of thy greate mercye, kepe vs in the same: Through Iesus Christ our Lorde.

The Epistle.

I Speake grosly, because of the infirmitie of youre flesshe. As ye haue geuen youre membres seruauntes to vnclennes, and to iniquitie (from one iniquitie to another:) euē so nowe geue ouer your membres seruauntes vnto ryghteousnesse, that ye may be sanctifyed. For whē ye were seruaūtes of synne, ye were voyde of righteousnesse: what fruite had you then in those thinges, whereof ye are now ashamed: for the ende of those thinges are death. But nowe are ye delyuered from synne, and made the seruauntes of God, and haue youre fruyte to bee sanctyfyed, and the ende euerlastynge lyfe. For the rewarde of synne is death: but eternall lyfe is the gyft of God: Rom. vi.

through Iesus Christ our Lorde.

¶ The Gospel.

Mat. viii.

IN those dayes, when there was a very great cõpany, and had nothing to eate: Iesus called his disciples vnto him, & sayed vnto them: I haue compassion on the people, because they haue bene now with me three dayes, and haue nothing to eate: And if I sende them awaye fastyng to their own houses, they shal faint by the waye: for diuerse of them came from farre. And his disciples aunswered hym: where shoulde a man haue bread here in the wildernes, to satysfye these? And he asked them, how many loaues haue ye? They said, seuen. And he commaũded the people to sit down on the groũd. And he toke the seuen loaues: And when he had geuen thankes, he brake and gaue to his disciples to set before them. And they did set them before the people. And they had a few smal fishes. And whē he had blessed, he commaunded them also to be set before them. And they did eate, and were suffysed. And they tooke vp of the broken meate that was lefte, seuen baskettes full. And they that did eate, were aboue foure thousande. And he sente them awaye.

The eight Sunday.

¶ The Collect.

GOD whose prouidence is neuer deceyued: we humbly beseche thee, that thou wilt put awaye from vs all hurtfull thinges, and geue those thynges which be profitable for vs: Throughe Iesus Christe oure Lorde.

¶ The

¶ The Epistle.

BRethren, we are debters, not to the flesh to lyue after the flesshe. For yf ye liue after ỳ flesh, ye shal die. But yf ye through the spirite doe mortify the dedes of the body, ye shall lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bondage to feare any more, but ye haue receiued the spirite of adoption, wherby ye crye: Abba father. The same spiryte certyfyeth oure spiryte, that we are the sõnes of God. If we be sõnes, then are we also heires, the heires I meane of god, and heires annexed with Christ: if so bee that we suffre with hym, that we may be also glorifyed together with hym. Rom. viii

¶ The Gospel.

BEware of false prophetes, which come to you in shepes clothing, but inwardly they are rauening wolues. Ye shall know them by their fruites. Doe men gather Grapes of thornes: Or Figges of Thistles? Euen so euery good tree bringeth furth good fruites. But a corrupte tree, bringeth furth euil fruites. A good tree cannot bring furth bad fruites: neyther can a bad tree brynge forth good fruites. Euery tree that bryngeth not forth good fruit, is hewen downe and cast into the fyer. Wherefore, by theyr fruites ye shal knowe them. Not euery one that sayeth vnto me, Lorde, Lord, shal enter into the kingdom of heauen: but he that doeth the wyl of my father, whiche is in heauen, he shal entre into the kingdom of heauen. Matth. vii

¶ The

The.ix. Sundaie.

The Collect.

GRaunt to vs lord we beseche thee, the spirite to thynke and doo alwayes suche thynges as bee ryghtfull: that we, whyche cannot bee without thee, may by thee be hable to lyue accordinge to thy will. Through Jesu Christe our Lorde.

The Epistle.

1.Cor.x

BRethrē, I would not that ye should be ignorant, how that our fathers wer al vnder the cloude: & all passed throughe the sea, and were all baptised vnder Moses in ỹ cloude, and in the sea, and did all eate of one spirituall meate, and dyd all drinke of one spiritual drinke. And they dranke of the spirituall Rocke that followed them, whyche Rocke was Christ. But in many of thē had god no delyght. For they wer ouerthrowen in the wildernesse. These are ensaumples to vs, that we shoulde not luste after euill thinges, as they lusted. And that ye shoulde not be worshippers of ymages, as were some of them, accordynge as it is written: The people sate downe to eate, and drynke, and rose vp to playe. Neyther lette vs bee defyled with fornication, as some of them wer defiled with fornication, and fell in one day three and twenty thousande. Neither let vs tempte Christe, as some of them tempted, and wer destroyed of serpētes. Neither murmure ye, as some of them murmured, & wer destroyed of the destroyer. Al these thinges happened vnto them for ensaumples: But are written to

put

put vs in remembraunce, whō the endes of the worlde are come vpon. Wherfore, lette hym that thynketh he standeth, take hede lest he fal. There hath none other temptacion taken you, but suche as followed the nature of man. But God is faythfull, whiche shall not suffer you to be tempted aboue your strength: but shal in the middes of temptacion make a way, that ye may be hable to beare it.

The Gospel.

IEsus sayed to his disciples: There was a certayne ryche man, whiche had a Stewarde, and the same was accused vnto hym, that he had wasted his goodes. And he called him, and said vnto him: how is it that I heare this of thee? Gene accoumptes of thy Stewardshyp, for thou mayste bee no longer Stewarde. The Stewarde sayed within himselfe: what shal I doe? For my maister taketh away from me the Stewardshyp. I cannot dygge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardshyp, they maye receiue me into theyr houses. So when he had called all hys Maisters debters together, he sayd vnto the first: how much owest thou vnto my Maister? And he sayed: an hundred tunnes of oyle. And he sayd vnto hym: take thy Byll, and sit down quickely and write fiftie. Then sayed he to an other: how much owest thou? And he sayed: an hundred quarters of wheate. He sayd vnto hym: take thy Byll and wryte foure skore. And the Lorde commended the vniuste Stewarde, because he had done wisely. For the chidren of thys worlde are in theyr nacion wiser thē the childrē of light. And I say vnto you: Make you frendes of the vnrighteous Mammō, that

Luk. xvj

when

when ye shall haue nede, they maye receiue you into euerlasting habitacions.

The tenth Sundaie.

The Collect.

LEt thy mercifull eares, O Lorde, bee open to the prayers of thy humble seruauntes: and that they may obtayne theyr peticions, make them to aske suche thynges as shall please thee: through Jesus Christ our Lorde.

The Epistle.

1.Cor.xii

CConcerninge spirituall thynges (brethren) I would not haue you ignorant. Ye know that ye wer Gentiles, and went your wayes vnto dumme ymages, euen as ye wer led. Wherfore I declare vnto you, that no man, speaking by the spirite of god, defyeth Jesus. Also no manne can say that Jesus is the Lorde, but by the holy goste. There are diuersities of gyftes, yet but one spirite. And there are dyfferences of administracions, and yet but one Lorde. And there are diuerse maners of operacions, and yet but one God, which woorketh all in all. The gyfte of the spirite is geuen to euerye man, to edifye withall. For to one is geuen through the spirite, the vtteraunce of wisedom: To an other is geuen the vtterance of knowledge, by the same spirite. To an other is geuen fayth by ỹ same spirit. To another the gift of healing by ỹ same spirit. To another power to do miracles. To another to prophecie. To another iudgemēt to discerne spirites. To another

another dyuerſe tongues. To another the interpretacion of tongues: But theſe all worketh the ſelfe ſame ſpyryte, deuydinge to euery man a ſeuerall gyfte, euen as he wyll.

The Gospel.

ND when he was come nere to Hierusalē, he beheld the citie, & wepte on it, ſaying: Yf thou hadſt knowē thoſe thinges, which belōg vnto thi peace, euen in this thy daye thou wouldeſt take hede. But now are they hyd frō thyne eyes. For the dayes ſhal come vnto thee, that thy enemies ſhall caſt a banke aboute thee, and compaſſe thee round, & kepe thee in on euery ſyde, and make thee euen wyth the grounde, & thy children which are in thee. And they ſhal not leaue in thee one ſtone vpon another, becauſe thou knoweſt not the tyme of thy viſytacion. And he went into the Temple, and began to caſt out them that ſolde therein, and them that bought, ſaying vnto thē: It is wrytten, my houſe is the houſe of prayer, but ye haue made it a denne of theues. And he taught dayly in the temple. Luk. xix

The xi. Sundaie.

The Collect.

OD which declareſt thy almighty power, moſt chiefly in ſhewing mercy and pitie: Geue vnto vs abowndauntly thy grace, that we runninge to thy promyſes, maye be made partakers of thy heauely treaſure: through Jeſus Chriſt our Lord.

The

The Epistle.

i.Cor.xv

Rethren, as pertayninge to the gospell whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye cõtinue, by the which ye are also saued: I doe you to wete after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For firste of all I delyuered vnto you that which I receiued, how that Christ dyed for our sinnes, agreeing to the scriptures: and that he was buryed, and that he arose againe the thirde daie, accordyng to the scriptures: And that he was seen of Cephas, then of the.xii. After that he was seen of moe then fyue hundreth brethrẽ at once, of which many remayne vnto this day, and many are fallen a slepe. After that appeared he to Iames, thẽ to al the Apostles. And last of all he was seen of me, as of one that was borne out of due tyme. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the cõgregacion of god. But by the grace of God, I am that I am: And his grace whiche is in me, was not in vayne. But I laboured more aboundauntlye then they all: yet not I, but the grace of God which is with me. Therfore, whether it were I or they, so we preached, and so ye haue beleued.

The Gospell.

Lu.xviii.

Hriste tolde this parable vnto certayne whiche trusted in themselues that they were perfecte, and despised other. Two men went vp into the Temple to pray, the one a Pharise, and the other a Publycane. The Pharyse stode and prayed thus with himselfe. God, I thanke thee that I am not

as

as other men are, extorcioners, vniuste, adulterers, or as this publicã. I fast twise in the weke: I geue tithe of al that I possesse. And the publicã standing a farre of, would not lift vp his eyes to heauen, but smote hys brest, saying: God be merciful to me a sinner. I tel you, this man departed home to hys house iustified more then the other. For euery man that exalteth hymselfe shalbe brought lowe: And he that humbleth hymself shalbe exalted.

The.xij. Sundaie.

The Collect.

ALmightie and euerlasting god, which art alwayes more readye to heare then we to praye: And art wont to geue more then either we desire or deserue: Powre down vpon vs the aboundaunce of thy mercy, forgeuing vs those thynges wherof our conscience is afrayd, and geuing vnto vs, that that our prayer dare not presume to aske: through Iesus Christ our Lord.

The Epistle.

SVche trust haue we throughe Christe to Godwarde, not that we are sufficiente of our selues to thynke anye thynge, as of oure selues, but yf we be hable vnto anything, thesame cũmeth of god, which hath made vs hable to minister the new testamẽt, not of the letter but of the spirit. For the letter killeth, but ỳ spirit geueth life. If the ministraciõ of death ii. Cor. iii

through

through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenaunce (which glory is done awaye:) why shall not the ministracion of the spirite be much more glorious? for if the ministracion of condemnacion be glorious, much more doth the ministracion of ryghteousnes excede in glory.

¶ The Gospel.

Mar. vii.

IEsus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galile throughe the middes of the Coastes of the.x. cities. And thei broughte vnto hym one that was deaffe, and had an impediment in his speche, and they prayed hym to put his hande vpon hym. And when he had taken hym a-syde frō the people, he put hys fingers into his eares, and did spit, and touched his tongue, and loked vp to heauen and sighed, and sayd vnto hym: Ephata, that is to say: be opened. And strayghtway his eares were opened, and the stryng of hys tongue was looced, and he spake playne. And he commaunded them that they should tel no man. But the more he forbad thē, so much the more a great deale they published, saying: He hath done all thinges well, he hath made both the deaffe to heare, and the dumme to speake.

The.xiii.Sundaie

¶ The Collect.

ALmighty and merciful god, of whose onely gyfte it cummeth, that thy faythful people doe vnto thee true and laudable seruice: graūte we beseche

beseche thee, that we may so runne to thy heauenly promyses, that we fayle not finally to attayne the same: Through Jesus Christ our Lorde.

¶ The Epistle.

O Abraham & his sede wer the promises made. He sayth not in his seedes, as many: but in thy sede, as of one, which is Christe. This I say, that the law which began afterward, beyond. iiii. C and. xxx. yeres, doth not disanul the testament that was confirmed afore of God vnto Christe ward, to make the promyse of none effecte. For yf the inheritaūce come of the law, it cometh not now of promyse. But God gaue it to Abrahā by promise. Wherefore thē serueth the law? The law was added because of transgressiō (til the sede came, to whō the promesse was made) & it was ordayned by Angels in the hand of a mediator. A mediator is not a mediator of one: But God is one. Is the law then agaynst the promise of God? God forbid. For yf there had been a law geuē which could haue geuen lyfe: then no doubt righteousnes should haue come by the lawe. But the scripture concludeth all thinges vnder synne, that the promyse by the fayth of Jesus Christ, should be geuen to them that beleue. Galat. iii

¶ The Gospel.

Happye are the eyes whyche see the thiges that ye see. For I tel you that many Prophetes and Kynges haue desired to see those thinges which ye see, and haue not seen them: and to heare those thynges which ye heare, and haue not heard thē. And behold, Luke. x

a certayne lawier stode vp and tempted hym, saying: Mayster, what shal I doe to inherite eternall lyfe? he sayde vnto hym: what is wrytten in the lawe? howe readest thou? and he aunswered, and sayde: Loue the Lorde thy God wyth all thy hearte, and wyth all thy soule, and wyth al thy strength, and wyth al thy mind: and thy neyghboure as thy selfe. And he sayde vnto hym: Thou hast answered righte. Thys doe and thou shalte lyue. But he wyllinge to iustifye hymself, sayde vnto Jesus: And who is my neyghboure? Jesus aunswered, and sayde: A certayne man descended from Jerusalem to Hierico, and fell amonge theues, whyche robbed hym of hys raymente, and wounded hym, and departed, leauinge hym halfe dead. And it chaunced that there came downe a certayne preiste that same waye, and when he sawe hym, he passed by. And lykewyse a Leuite, when he wente nye to the place, came and loked on hym, and passed by. But a certayne Samaritane as he iourneyed, came vnto hym: and when he sawe hym, he had compassion on hym, and wente to, and bounde vp hys woundes, and powred in oyle and wyne, and set him on hys owne beast, & brought hym to a common inne, and made prouision for hym. And on the morowe, when he departed, he tooke oute two pence, and gaue them to the hoste, and sayd vnto hym: Take cure of hym, and whatsoeuer thou spendeste more, when I come agayne, I wyll recompence thee. Whyche nowe of these three thinkeste thou was neyghboure vnto hym that fell amonge the theues? and he sayde vnto him: he that shewed mercy on him. Then sayde Jesus to hym: goe, and doe thou lykewyse.

The.xiiij.Sundaie.

The Collect.

ALmightie & euerlastinge God, geue vnto vs the increase of faythe, hope, and charitie, and that we may obtayne that which thou doest promyse: make vs to loue that whiche thou doest commaunde, through Jesus Christe our Lorde.

The Epistle.

I Say, walke in the spirite, & fulfil not the luste of the flesshe. For the flesshe lusteth contrary to the spirit, and the spirite cõtrary to the flesshe: these are contrary one to the other, so that ye cãnot do whatsoeuer ye would. But & yf ye be led of the spyryte, then are ye not vnder the lawe. The dedes of the flesh are manifest, which are these, adultery, fornication, vnclẽnes, wantonnes, worshypping of ymages, witchecraft, hatred, variaunce, zele, wrath, stryfe, sedicions, sectes, enuyinge, murder, dronkennes, gluttony, and suche lyke: of the whiche I tell you before, as I haue tolde you in tymes past, that they which cõmit suche thinges, shal not be inheritors of the kingdom of God. Contrarily, the fruyte of the spirite is loue, ioye, peace, longe sufferinge, gentylnes, goodnes, faythfulnes, mekenes, temperaunce. Agaynst suche there is no lawe. They truely that are Christes, haue crucified the flesshe with the affections and lustes. Gala.v.

The Gospell.

Lu.xvii. ND it chaunsed as Jesus wēt to Jerusalem, that he passed throughe Samaria & Galile. And as he entered into a certayne towne, there met him.x. men that were lepers. whiche stode afarre of, and put forthe theyr voyces, and sayd: Jesus Master haue mercy vpon vs. When he sawe them, he sayde vnto thē: go shew your selues vnto the Priestes. And it came to passe, that as they wente they were clensed: And one of thē, when he saw that he was clensed, turned backe agayne, & with a loude voyce praysed God, & fel downe on his face at his fete, & gaue him thākes. And the same was a Samaritane. And Jesus answered, & sayd: Are there not.x. clēsed: but where are those nine? There are not found that returned agayne to geue God prayse, saue onely this straūger. And he said vnto him: Aryse, goe thy waye, thy fayth hathe made thee whole.

The.xv.Sundaie.

The Collect.

KEpe we beseche thee, O Lorde, thy Churche wyth thy perpetuall mercye, and because the frayltie of man, without thee, cannot but fal: Kepe vs euer by thy helpe, and leade vs to all thinges profitable to our saluacion: through Jesus Christ our Lorde. Amen.

The Epistle.

YE see how large a letter I haue wrytten to you wyth myne owne hande. Galat.vi.
As many as desyre with outwarde appearaunce to please carnallye, the same constrayne you to be circumcysed, onely lest they should suffer persecution for the crosse of Christe. For they thē selues which are circūcised kepe not the law, but desyre to haue you circumcised, that thei might reioyce in your flesshe. God forbid that I shoulde reioyce but in the crosse of our Lord Jesu Christ, whereby the worlde is crucified vnto me, & I vnto the worlde. For in Christ Jesu nether circūcisiō auayleth any thing at al, nor vncircūcisiō: but a new creature. And as many as walke according vnto this rule, peace be on thē, & mercy, & vpon Israel that pertayneth to God. Frō henceforth, let no man put me to busynes: for I beare in my body the markes of the lord Jesu. Brethrē, the grace of our Lord Jesu Christ, be with your spirite. Amen.

The Gospel.

NO man can serue two Maisters: for ether he shal hate the one and loue the other, or Math.vi
elles leane to the one, & despyse the other: ye cannot serue God & Mammon. Therefore I saye vnto you: be not carefull for your lyfe, what ye shall eate or drinke: nor yet for your body, what raymente you shall put on. Is not the lyfe more worth thē meate: & the body more of value then raymēt: Beholde the foules of the ayre, for they sowe not, neither do they reape, nor carie into the barnes: & your heauenly father fedeth them. Are ye not muche better then they: whiche of you (by takynge carefull thought) can adde one cubite vnto his stature.

And why care ye for rayment? Conſydre the Lilies of the fielde, how they grow. They labour not: nether do they ſpinne. And yet I ſaye vnto you, that euen Salomō in al his royaltie, was not clothed like one of theſe. Wherfore, yf god ſo clothe the graſſe of the field (which though it ſtand to day, is to morowe caſt into the fornace:) ſhall he not muche more doe theſame for you, O ye of lytle fayth? Therefore take no thought, ſaynge: what ſhall we eate, or what ſhall we drinke, or wherewith ſhal we be clothed? after al theſe thinges doe the Gētiles ſeke. For your heauenly father knoweth that ye haue nede of all theſe thinges. But rather ſeeke ye fyrſt the kyngdom of God, & the righteouſnes therof, & al theſe thinges ſhal be miniſtred vnto you. Care not then for the morow: for to morowe day ſhal care for it ſelfe: ſufficient vnto the daye is the trauayle therof.

The.xvi.Sundaie.

The Collect.

LOrde we beſeche thee, let thy continuall pitie clenſe and defend thy congregation: & becauſe it cannot continue in ſafetie without thy ſuccoure, preſerue it euermore by thy helpe and goodnes: through Jeſus Chriſte our Lorde.

The Epiſtle.

Ephe. iii. I Deſyre that you faynte not becauſe of my tribulations that I ſuffre for youre ſakes: whyche is youre prayſe. For thys cauſe I bowe my knees vnto the Father of oure Lorde Jeſus Chriſte, whyche is Father of all that is called father in heauen and in yearth, that he

would graunt you, according to the ryches of his glorye, that ye may be strengthed with might by his spirite in the inner man: that Christ maye dwel in youre heartes by fayth, that ye beyng rooted & grounded in loue, might be hable to comprehende with all saintes, what is the bredth, lengthe, depth and heighthe, and to knowe the excellent loue of the knowledge of Christe, that ye myght be fulfylled with all fulnes, which commeth of God. Unto him that is hable to do exceedinge aboundantlye aboue all that we aske or thinke, according to the power that worketh in vs, be prayse in the congregacion by Christ Jesus, throughout al generacions from tyme to tyme. Amen.

¶ The Gospell.

AND it fortuned that Jesus wēt into a Citie called Naim, & many of hys disciples wente with him, and much people. When he came nye to the gate of the citie: beholde, there was a dead man caried out, which was the onelysonne of his mother, and she was a wedow, & muche people of the citie was with her. And whē the Lord saw her, he had compassiō on her, and said vnto her: wepe not. And he came nye and touched the coffen, & they that bare hym stode styll. And he sayde: yonge man, I saye vnto thee, aryse. And he that was dead, sate vp, & began to speake. And he delyuered hym to hys mother. And there came a feare on them all. And they gaue the glorye vnto God, sayinge: A greate Prophete is rysen vp among vs, and God hath visited his people. And thys rumour of hym went forth throughoute all Jewrye, and throughoute all the regions whiche lye round aboute. Luke. vii

The.xvij.Sundaie.

The Collect.

LOrde, we praye thee that thy grace maye alwayes preuent and folowe vs, and make vs continually to be geuen to all good workes: through Jesu Christ our Lord.

The Epistle.

Ephe.iiii. (which am a prysoner of the lordes) exhorte you, that ye walke worthy of the vocation wherewyth ye are called, with al lowelynes and mekenes, with humblenes of mynde, forbearinge one another through loue: and be diligente to kepe the vnitie of the spirite, through the bonde of peace, being one body and one spirite, euen as ye are called in one hope of youre callinge. Lette there be but one Lorde, one fayth, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

The Gospell.

Lu.xiiii. It chaūced that Jesus went into the house of one of the chiefe Pharisees, to eate bread, on the Sabbothe daye: and they watched hym. And beholde, there was a certayne man before hym whyche had the dropsye. And Jesus aunswered, and spake vnto the lawiers and Pharisees, sayinge. Is it lawefull to heale on the Sabbothe daye? And they helde theyr peace. And he tooke hym and healed hym, and let hym goe: and answered them, saying: which of you shal haue an asse or an Oxe fallē into

into a pyt, and wyll not straycht waye pull hym oute on the Sabboth daye: And they coulde not aunswere hym agayne to these thinges. He put forth also a similitude to the geastes, when he marked how they preached to be in the hyest roumes, and sayd vnto thē: whē thou arte bidden to a weddinge of any man, sytte not downe in the hyghest roume, leste a more honourable man then thou be bidden of him, and he (that bad him and thee) come and say to thee: geue this man roume: and thou begin with shame to take the lowest roume. But rather when thou arte bydden, goe and syt in the lowest roume, that when he that bad thee commeth, he maye saye vnto thee: frend, syt vp hyer. Then shalt thou haue worshipp in the presence of them that syt at meate wyth thee. For whosoeuer exalteth hymselfe, shalbe brought lowe, and he that humbleth hymselfe, shalbe exalted.

The.xviij.Sundaie.

The Collect.

LOrde we beseche thee, graunte thy people grace to auoyde the infeccions of the deuyll, and wyth pure hearte and mynde, to folowe thee, the onely God: throughe Jesus Christe oure Lorde.

The Epistle.

IThanke my God alwayes on your behalfe, 1.Cor.i. for the grace of God, whiche is geuē you by Jesus Christ, that in al thinges ye are made riche by him, in al vtteraunce, & in al knowledge, by the whyche thynges the testimonie of Jesus Christ,

Christ, was confirmed in you: so that ye are behynd in no gyfte, wayting for the appearing of our Lorde Jesus Christe, which shall also strengthy you to the ende, that you may be blameles, in the daye of the comming of our Lord Jesus Christe.

¶ The Gospel.

mat.xxii

WHē the Phariseis had heard, that Jesus dyd put the Saduceis to sylence, they came together, and one of them (whiche was a doctor of lawe) asked hym a question, tempting him, & sayinge: Maister, whiche is the greatest cōmaundemente in the lawe? Jesus sayd vnto him: Thou shalt loue the lord thy god with al thy heart, & wyth al thy soule, & with al thy mynde. Thys is the first & greatest cōmaundemente. And the second is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two cōmaundementes hange all the lawe & the Prophetes. Whyle the Phariseis were gathered together, Jesus asked them, sayinge: what thinke ye of Christ? whose sonne is he? They sayd vnto him: the sōne of Dauid. He sayd vnto thē: how then doth Dauid in spirite cal him Lord, saying: The lord sayd vnto my Lord, syt thou on my ryght hand tyll I make thine enemies thy fotestoole. Yf Dauid then call hym Lord, how is he then his sonne? And no mā was hable to answere him any thing, nether durst any man (from that daye forth) aske him any moe questions.

The.xix.Sundaie.

¶ The Collect.

GOD, for almuche as wythoute thee, we are not hable to please thee: Graunt that the worke kinge

of thy mercye, maye in all thinges dyrecte and rule our hearte: Through Jesus Christ our Lorde.

The Epistle.

THys I say and testifye through the Lorde, that ye hencefoorth walke not as other Gentyles walke, in vanitie of their mind, whyle they are blynded in their vnderstanding, beinge farre frō a godlye lyfe, by the meanes of the ignorannce that is in them, and because of the blyndnes of Ephe. iiii

theyr heartes, which being past repentaunce, haue geuen themselfes ouer vnto wātonnesse, to worke al maner of vnclennes, euē with gredynes. But ye haue not so learned Christe. Yf so be that ye haue hearde of him, and haue been taught in hym, as the trueth is in Jesu (as concerning the conuersation in times past) to laye from you the olde man, which is corrupt, according to the deceyuable lustes. To be renued also in the spirite of youre mynde, and to put on that newe man, whiche after God is shapen in righteousnes and true holines. Wherfore, put awaye lying, & speake euery man truth vnto hys neyghbour, for almuche as we are membres one of another. Be angrye and synne not: Let not the Sunne go downe vpon your wrath, nether geue place to the backbiter. Let him that stole, steale nomore, but lette hym rather laboure wyth hys handes the thinge whiche is good, that he maye geue vnto him that needeth. Let no filthy cōmunication procede out of youre mouth. But that whiche is good to edifye withall, as oft as nede is, that it may minister grace vnto the hearers. And greue not the holy spyryte of God, by whom

ye are

ye are sealed vnto the day of redemptiō. Let al bitternes and fearcenes, & wrathe, & roaringe, & cursed speaking, be put away frō you, with all maliciousnesse. Be ye courteous one to another, merciful, forgeuīg one another, euē as God for Christes sake hath forgeuen you.

¶ The Gospell.

Mathix

IEsus entred into a shyp & passed ouer, & came into his owne citie: And behold, they broughte to hym a man sycke of the Palseye, lyinge in a bed. And when Jesus sawe the fayth of them, he sayd to the sycke of the Palseye: Sonne bee of good chere, thy synnes be forgeuen thee. And beholde, certayne of the Scribes sayde within them selues: thys man blaspheme th. And when Jesus saw theyr thoughtes, he sayd: wherefore thinke ye euyl in your heartes? whether is it easyer to say, thy synnes be forgeuen thee, or to saye, aryse and walke? But that ye maye knowe that the sonne of man hath power to forgeue synnes in earth: Then sayth he to the sycke of the Palsey: Aryse, take vp thy bed, & goe vnto thyne house. And he arose & departed to hys house: But the people that sawe it, merueyled & glorified God, whiche had geuen such power vnto men.

The xx. Sundaie.

¶ The Collect.

ALmighty & merciful god, of thy boūtiful goodnes kepe vs frō all thinges that may hurt vs: that we beynge ready both in body and soule, may

maye wyth free heartes accomplyshe those thynges, that thou wouldest haue done: Through Iesus Christ oure Lorde.

¶ The Epistle.

TAke hede therfore how ye walke circumspectlye: not as vnwyse, but as wisemen, redemynge the time, because the dayes are euil. Wherfore, be ye not vnwyse, but vnderstand what the wyl of the Lord is, & be not dronken with wyne, wherin is excesse. But be fylled with the spirite, speaking vnto your selues in Psalmes & Hymnes, and spiritual songes, singing & making melody to the Lord in your heartes, geuing thankes alwayes for al thinges vnto god the father, in the name of our lord Iesus Christ: submitting your selues one to another, in the feare of god. Ephe. v.

¶ The Gospel.

IEsus said to his disciples: The kingdom of heauen is lyke vnto a manne that was a king, which made a Mariage for his sõne, and sent forth hys seruauntes to call thẽ that were bidden to the wedding, and they would not come. Agayne he sente forth other seruaũtes, saying: Tell them whych are bydden: behold, I haue prepared my diner, mine Oxẽ & my fatlinges are kylled, and al thinges are ready: come vnto the Mariage. But they made light of it, & wente theyr wayes: Mat. xxii

wayes: One to hys farme place, another to hys Marchaundyse: and the remnaunt tooke his seruauntes, & intreated them shamefully, and slewe them. But whē the Kyng heard therof, he was wrothe, and sent forth his men of warre, and destroyed those murtherers, & brent vp theyr cytie. Then sayd he to hys seruauntes: the Mariage in dede is prepared, but they which were bydden, were not worthy: Go ye therfore oute into the hye wayes: and as many as ye fynde, byd them to the Maryage. And the seruauntes went forth into the hie wayes, and gathered together all, as manye as they could fynd, both good and bad, and the wedding was furnished with geastes. Then the kyng came in to see the geastes: and whē he spyed there a man, which had not on a wedding garment, he sayd vnto hym: frende, how cammest thou in hyther, not hauing a weddinge Garment? And he was euen speacheles. Then sayde the Kyng to the ministers: take and bynde hym hand and foote, and cast him into vtter darkenes, there shal be weping and gnashing of teeth. For many be called, but fewe are chosen.

The xxj. Sundaie.

The Collect.

GRaunt we beseche thee, mercyfull Lord, to thy faythfull people, pardon and peace, that they may be clensed from all theyr synnes, and serue thee wyth a quyet mynde: Throughe Jesus Christe oure Lorde.

The Epistle.

My

MY brethren, be strong through the lorde, and through the power of his myghte. Eph. vi.
Putte on all the armoure of God, that ye may stande agaynst al the assaultes of the deuyl: for we wrestle not agaynst bloud & flesshe, but agaynst rule, against power, agaynst worldly rulers, euen gouerners of the darkenes of thys worlde, agaynst spiritual craftinesse, in heauenlye thinges. Wherefore, take vnto you the whole armoure of God, that ye maye be able to resiste in the euyll daye, and stande perfecte in all thynges. Stand therfore, and your loines gyrde with the truth, hauing on the brest plate of righteousnes, and hauing shoes on youre feete that ye maye be prepared for the gospell of peace. Aboue all, take to you the shylde of fayth, wherwith ye may quenche al the fiery dartes of the wicked. And take the helmet of saluation, and the sweord of the spirite, which is the worde of God. And pray alwayes with all maner of prayer & supplication in the spirite, and watche therunto wyth al instaunce and supplicatiō, for al sainctes & for me: that vtteraūce maye be geuen vnto me, that I maye open my mouth frely, to vtter the secretes of my Gospel (wherof I am a messenger in bondes) that therein I maye speake freely, as I oughte to speake.

The Gospell.

THere was a certayne Ruler, whose sonne was sycke at Capernaum. Assone as the same heard, that Jesus was come oute of Jewrye into Galilee, he went vnto him, & besought him that he would come downe and heale his sonne. For he was euen at the poynt of death. Thē sayd Jesus vnto him: excepte ye see signes Iohn. iiii.

and

and wonders, ye wyll not belene. The Ruler sayd vnto him: Syr, come downe or euer that my sonne dye. Jesus sayeth vnto him: goe thy way, thy sonne lyueth. The man beleued the worde that Jesus had spokē vnto him. And he went his waye. And as he was going downe, the seruauntes mette him, & tolde him, saying: thy sonne lyueth. Thē enquired he of them the houre, when he began to amende. And they sayd vnto hym: yesterday at the seuenth houre, the feuer lefte him. So the father knewe that it was the same houre, in the which Jesus said vnto him: Thy sonne lyueth: and he beleued, & al his housholde. This is agayne the second myracle that Jesus dyd, when he was come oute of Jewry into Galilee.

The.xxiij. Sundaye.

The Collect.

LOrde, we beseche thee to kepe thy housholde the church, in cōtinual godlines: that through thy protection, it maye be free from all aduersyties, & deuoutely geuen to serue thee in good workes, to the glorye of thy name: Throughe Jesus Christe our Lorde.

The Epistle.

Philip. i.

THāke my God with al remēbraūce of you alwayes in al my prayers for you, & praye with gladnes: Because ye are come into the felowshyp of the Gospell, from the fyrste daye vntyll nowe. And am surelye certyfyed of thys, that he whyche hathe begon a good worke in you, shall perfourme it vntyll the daye

day of Jesus Christ: as it becometh me, that I should so iudge of you all, because I haue you in my hert: forasmuch as ye are all companions of grace with me, euen in my bondes, and in the defending and establishing of the gospell: for God is my record how greatly I long after you al, frō the verye heart roote in Jesus Christ. And this I praye, that your loue may encrease yet more and more in knowledge, and in all vnderstanding, that ye may accept the thynges that are most excellent, that ye may be pure, and such as offend no man, vntil the day of Christ, being filled with the fruit of righteousnes, which cometh by Jesus Christ, vnto the glory and prayse of God.

The Gospell.

PEter sayd vnto Jesus: Lorde, howe oft shall I forgeue my brother, if he sinne agaynst me, till seuen times? Jesus sayeth vnto hym: I saye not vnto thee vntyll seuen tymes: but seuentye tymes seuen times. Therfore is the kyngdome of heauen lykened vnto a certayne manne that was a Kinge, whiche woulde take accounptes of his seruauntes. And when he had begon to reckon, one was brought vnto him, whiche ought hym tenne thousand talentes: but forasmuche as he was not able to pay, his lord commaunded him to be solde, and his wife and children, and all that he had, and payment to be made. The seruant fel down, and besought him, saying: syr, haue pacience with me, and I will pay thee all. Then had the lorde pitie on that seruaunte, and loosed hym, and forgaue him the debt. So the same seruant went out, and found one of his felowes which ought him an hundred pence, and Mathew xviii.

he layed handes on hym,and toke hym by the throte, ſaying:paye that thou owest.And his felow fel down and beſought him ſaying:haue pacience with me,and I wil pay thee al.And he woulde not, but wente and caſt him into prieſon,til he ſhould paye the debt.So, when his felowes ſaw what was done,they wer very ſory,and came and tolde vnto their lorde all that had happened.Then his lord called hym and ſayed vnto hym.O thou vngracious ſeruaunt,I forgaue thee all that debt,when thou deſiredſt me:ſhouldeſt not thou alſo haue had compaſſyon on thy felowe,euen as I had pitie on thee:And his lord was wroth, and delyuered him to the Jailers,till he ſhoulde paye all that was due vnto him:So likewiſe ſhal my heauenly father do alſo vnto you:if ye from your heartes forgeue not(euery one hys brother)their treſpaces.

The.xxiiij.Sundaie.

The Collect.

GOd our refuge and ſtrēgth,which art the author of al godlynes,bee ready to heare the deuoute praiers of the Church:and graunt that thoſe thynges whych we aſke faithfully, we maye obtayne effectually:throughe Jeſu Chryſte our Lorde.

The Epiſtle.

Phil.iii. BRethren,be folowers together of me, and looke on them whiche walke euen ſo as ye haue vs for an enſample.For many walke (of whom I haue told you often, and now tell you weping)that they are the enemies of the croſſe of Chriſt,whoſe end is damnation,whoſe bely

bely is theyr God, and glorye to theyr shame, whiche are worldly minded. But our conuersation is in heauen, from whence we looke for the sauioure: euen the Lorde Jesus Christ, which shall chaunge our vile bodie, that he may make it like vnto his glorious body: according to the working, whereby he is hable also to subdue all thinges vnto himselfe.

¶ The Gospel.

Then the Pharisees went out and toke counsayl, how they myght tangle hym in his wordes. And they sent out vnto him theyr disciples wyth Herodes seruauntes, sayinge: Mayster we knowe that thou art true, & teachest the waye of God truely, nether carest thou for any man, for thou regardeste not the outwarde appearaunce of men. Tell vs therfore, howe thinkeste thou: Is it lawful that tribute be geuen vnto Cesar, or not? But Jesus perceyuinge theyr wickednes, sayde: why tempte ye me ye ypocrites? Shewe me the tribute money. And they toke him a peny. And he sayd vnto thē: whose is this Jmage and superscription? they sayde vnto him, Cesars: Thē sayd he vnto them: geue therefore vnto Cesar, the thinges which are Cesars: & vnto God, those thinges whiche are Gods. When they heard these wordes, they marueyled, and left him, and went theyr waye. Mat. xxii

The .xxiiij. Sundaie.

¶ The Collect.

LOrd we beseche thee assoyle thy people frō their offences: that through thy bountyful goodnes, we maye be delyuered from the bandes of all

those sinnes, which by our frailtie we haue cõmitted: Graunte thys. &c.

¶ The Epistle.

Colos.i. WE gene thankes to God, the father of our lord Jesus Christe, alwaies for you in oure prayers: for we haue hearde of youre fayth in Christe Jesu, and of the loue whiche ye beare to al sainctes, for ỹ hopes sake which is laied vp in store for you in heauen: of whiche hope ye heard before by the true worde of the gospel, which is come vnto you euen as it is, fruitful, and groweth as it is also among you, from the day in the which ye heard of it, and had experience in the grace of god, through the truth, as ye learned of Epaphra our deare felowe seruaunt, which is for you a faithful minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For thys cause we also, euer sence the day we heard of it, haue not ceased to praye for you, and to desyre that ye might be fulfilled with the knowledge of his wil, in al wysedom & spiritual vnderstanding, that ye might walke worthy of the lorde, that in al thynges ye maye please, being fruitful in al good workes, & increasing in the knoweledge of god, strengthed with al mighte, throughe hys glorious power, vnto all pacyence and long sufferyng, with ioyfulnesse, geuing thankes vnto the father, which hath made vs mete to be partakers of the inheritaunce of sainctes in lyght.

¶ The Gospel.

whyle

Whyle Jesus spake vnto the people: behold, there came a certayne ruler, and worshypped hym, saying: my daughter is euen nowe deceased, but come & lay thy hande vpon her, and she shal lyue. And Jesus arose and folowed him, and so did his disciples. And beholde, a woman which was diseased with an issue of bloude twelue yeres, came behynde hym and touched the hemme of his vesture. For she said within her self. If I may touche but euen his vesture only, I shall bee safe. But Jesus turned hym about, and when he sawe her, he said: doughter be of good cõfort, thy faith hath made thee safe. And the woman was made whole euen the same tyme. And whẽ Jesus came into the rulers house, and sawe the minstrelles and people makyng a noyse, he sayd vnto them: get you hence, for the mayde is not dead but slepeth. And they laughed hym to scorne: But when the people wer put furth, he went in, and toke her by the hande, and sayd: damosel arise. And the damosel arose. And this noise was abrode in al that lande. Math. ix

The.xxv.Sundaie.

The Collect.

Stere vp we beseche thee, O lord, the willes of thy faithful people: that they plenteously bringing furth the fruite of good workes, maye of thee be plenteously rewarded: throughe Jesus Christe our Lorde.

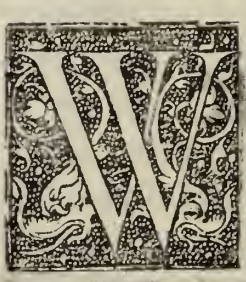
The Epistle.

Ier.xxiii

Eholde the tyme cometh, ſayeth the lord, that I will rayſe vp the righteous branche of Dauid, which king ſhal beare rule, and he ſhall proſper with wiſdom, and ſhall ſet vp equitie and righteouſnes agayn in earth. In his time ſhal Juda be ſaued, and Iſrael ſhal dwel without feare: And this is the name that they ſhal call him, euen the lorde ouer ryghteouſnes: and therfore beholde, the time cometh, ſayeth the Lorde, that it ſhal be no more ſayd: the Lorde liueth, which brought the children of Iſrael out of the lande of Egipt: But the Lord liueth whiche brought furth & lead the ſede of the houſe of Iſrael out of the northe lande, and from all countreyes where I haue ſcattered them: and they ſhall dwell in theyr owne lande agayne.

The Goſpel.

Iohn.vi.



Hen Jeſus lift vp his eies, & ſaw a great company come vnto hym, he ſayth vnto Philip: whence ſhal we bye bread that theſe may eate? This he ſayde to proue hym: for he hymſelfe knewe what he would doe. Philip anſwered him: two hundreth penworth of bread are not ſufficient for thē that euery man may take a litle. One of hys diſciples (Andrewe, Simon Peters brother) ſayde vnto hym: There is a ladde here, which hath fiue barley loaues, and two fiſhes: but what are they among ſo manye? And Jeſus ſaid: make ỹ people ſit down: There was much graſſe in the place. So ỹ men ſate downe, in nūber about fiue thouſand. And Jeſus toke the bread, &

when

when he had geuen thankes, he gaue to the disciples, and the disciples to thē that wer set downe. And likewyse of the fyshes as much as they would. When they had eaten inough, he sayth vnto his disciples: Gather vp the broken meate which remayneth, that nothyng be lost. And they gathered it together, & fylled twelue baskettes with the broken meate of the fyue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seen the miracle that Jesus did) sayed: this is of a trueth the same Prophete that shoulde come into the worlde.

¶ If there be any moe Sundaies before Aduent Sunday, to supply the same shalbe taken the seruice of some of those Sundaies that were omitted betwene the Epiphany and Septuagesima.

Sainct Andrewes daye.

¶ The Collect.

ALmightie god which didst geue such grace vnto thy holy Apostle Saincte Andrewe, that he redily obeyed the callyng of thy sōne Jesus Christ, and folowed hym without delaye: Graunte vnto vs all, that we being called by thy holy worde, maye furthwith geue ouer our selfes, obediently to folow thy holy commaūdementes: through the same Jesus Christe our Lorde

The Epistle.

Rom.x. IF thou knowledge with thy mouth, that Jesus is the lord, & beleue in thy heart, that god raised hym vp from death, thou shalte bee safe. For to beleue with the heart iustifieth: and to knowledge with the mouth maketh a man safe. For the scripture saieth: whosoeuer beleueth on hym, shall not be confounded: There is no difference betwene the Jewe & the Gentile. For one is lord of al, which is rich vnto al that cal vpō him. For whosoeuer doeth cal on the name of the lorde shall be safe. How then shal they cal on hym, on whom they haue not beleued? How shal thei beleue on hym, on whom they haue not heard? Howe shall they heare without a preacher? And how shal they preach, without they be sent? As it is written: how beautifull are the feete of them which bryng tydinges of peace, & bring tidinges of good thinges? But they haue not al obeied to the gospell, for Esay saith: Lorde, who hath beleued our sayinges? so thē, faith cūmeth by hearing, and hearyng cummeth by the worde of God. But I aske: haue they not heard? no doubt their sounde went out into al landes, and theyr wordes into the endes of the world. But I demaund whether Israel did know or not? First Moses saieth: I wil prouoke you to enuy, by them that are no people, by a foolishe nacion I wyll angre you. Esay after that is bold, and sayeth: I am founde of thē that soughte me not: I am manifest vnto them that asked not after me. But againste Israel he sayeth: All daye long haue I stretched furth my handes vnto a people, that beleueth not, but speaketh agaynste me.

The Gospel.

As

AS Jesus walked by the sea of Galile he saw two brethren: Simon, which was called Peter, and Andrew hys brother, castynge a net into the sea, (for they wer fishers) and he sayeth vnto them: folowe me, and I wyll make you to become fyshers of men. And they streight way left theyr nettes, and folowed hym. And when he was gone furth from thence, he saw other two brethren, James the sonne of Zebede, and John his brother, in the shyp with Zebede their father, mending theyr nettes, and he called them. And they immediatly left the shyp and theyr father, and folowed hym. Mat. iiii.

Sainct Thomas the Apostle.

The Collect.

ALmightie euerlyuing God, whiche for the more confirmacion of the fayth, didst suffer thy holy Apostle Thomas, to be doubtfull in thy sõnes resurrectiõ: graunt vs so perfectly, & without al doubte to beleue in thy sonne Jesus Christ, that our fayth in thy syght neuer be reproued: heare vs, O lord, through the same Jesus Christ: to whõ with the & the holy goste be al honor. &c.

The Epistle.

NOwe are ye not straungers nor foreiners: but cytezens with the saynctes, and of the housholde of God, and are builte vpon the foundacion of the Apostles and prophetes, Jesus Chryste hymselfe beeing the head corner stone: Ephe. ii.

in

in whom what building soeuer is coupled together, it groweth vnto an holy temple of the lorde, in whom ye also are builte together, to bee an habytacyon of God through the holy gost.

¶ The Gospell.

John, xx

Thomas one of the twelue, whiche is called Didimus, was not with them whē Jesus came. The other disciples therfore sayd vnto hym: we haue seen the lord. But he said vnto them: except I see in his handes the prynte of the nailes, and put my fynger into the printe of the nailes, and thrust my hande into hys side, I wil not beleue. And after eyght dayes, agayne hys disciples were within, and Thomas with them. Thē came Jesus when the doores were shut, and stoode in the middes, & sayd: peace be vnto you. And after that, he sayd to Thomas: bryng thy fynger hyther: and see my handes, and reache hyther thy hande, and thruste it into my syde, & be not faithlesse, but beleuinge. Thomas answered and said vnto hym: my Lorde and my god. Jesus said vnto hym: Thomas, because thou hast seen me, thou haste beleued: blessed are they that haue not seen, & yet haue beleued. And many other signes truely did Jesus in the presence of his discyples, which are not wrytten in this booke. These are written that ye myghte beleue that Jesus Chryste is the sonne of god, and that (in beleuing) ye myght haue life through hys name.

¶ The

The conuersion of Saint paule.

The Collect.

GOd which hast taught al the world, throughe the preachinge of thy blessed Apostle Saynte Paul: graunt we beseche thee, that we whiche haue his wōderfull conuersion in remembraunce, may folowe and fulfyll thy holy doctryne that he taughte: through Jesus Christ our Lorde.

The Epistle.

AND Saul yet breathing oute Acte. ix
threteninges and slaughter, against the disciples of the lord, wēt vnto the hye Priest, & desyred of him letters to carie to Damasco, to the Sinagoges: that yf he founde any of thys way (wer they men or wome) he might bring thē bounde to Jerusalē. And when he tourneyed, it fortuned that as he was come nyghe to Damasco, sodenly there shyned round about hym a lyght from heauen, and he fell to the earth, & hearde a voyce saying to him: Saul, Saul, why persecutest thou me? And he sayde: what arte thou Lorde? And the Lorde sayde: I am Jesus whom thou persecutest. It is hard for thee to kicke agaynste the pricke. And he bothe trēbling & astonied, saide: Lorde, what wilt thou haue me to doe? And the lord sayd vnto him: aryse and goe into the citie, and it shalbe tolde thee what thou must dooe. The menne whiche tourneyed with hym, stoode amased,

amased, hearing a voice, but seeing no mã. And Saul
rose from the earth, and when he opened his eyes, he
saw no man: But they led hym by the hand, & brought
hym into Damasco. And he was three daies without
sight, and neyther did eate nor drynke: And there was
a certayne disciple at Damasco, named Ananias, and
to him said the lord in a vision: Ananias: and he said:
behold, I am here lord. And the lorde sayed vnto hym:
aryse and goe into the strete (which is called streighte)
and seke in the house of Judas, after one called Saul
of Tharsus. For behold, he prayeth, and hath seen in a
vision a man named Ananias, cummyng in to hym,
and putting his handes on him, that he might receiue
his sight. Thẽ Ananias answered: lord, I haue heard
by many of thys man, how much euil he hath done to
thy sainctes at Jerusalem: and here he hath authoritie
of the hie priestes, to bind al that cal on thy name. The
Lorde sayed vnto hym: goe thy waye, for he is a chosen
vessel vnto me, to beare my name before the Gentiles,
and kinges, and the children of Jsrael. For I wil shew
hym, how great thynges he must suffre for my names
sake. And Ananias wente hys waye, and entred into
the house, and put hys handes on hym, and sayed: bro-
ther Saul, the Lorde that appeared vnto thee, in the
way as thou camest, hath sente me, that thou mightest
receiue thy sight, and be filled with the holy gost. And
immediately there fell from hys eyes as it had been
scales, and he receiued sight, and arose, and was bap-
tised, and receiued meate, and was counforted. Then
was Saul a certayne dayes with the disciples which
were at Damasco. And streyghte waye he preached
Christ in the Synagogues, how that he was the sonne
of god: But al that heard hym wer amased, and sayed:
is not this he that spoiled them whiche called on this
name in Jerusalem, and came hither for that intente,
that he might bring them bound vnto the hie priestes?

But

But Saul encreased the more in strengthe, and confounded the Jewes whiche dwelte at Damasco, affirming that this was very Christ.

¶ The Gospel.

PEter answered and said vnto Jesus: behold, we haue forsaken al, and followed thee: what shal we haue therfore? Jesus sayd vnto them: Verely I saye vnto you, that when the sonne of man shal sitte in the seate of his Maiestie, ye that haue followed me in the regeneracio, shal sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, shal receiue an hundred folde, and shal inherite euerlasting lyfe. But many that are first shalbe last: and the last shalbe firste. Mat. xix.

The purification of Saint Mary the virgin.

¶ The Collect.

ALmightie and euerlasting god, we humbly beseche thy Maiestie, that as thy onely begotten sonne was this day presented in the Temple, in substaunce of our flesh: so graūt that we may be presented vnto thee wyth pure and cleare mindes: By Jesus Christe our Lord.

¶ The Epistle.

The same that is appointed for the Sundaye.

¶ The

¶ The Gospell.

Luke.ii. hen the time of theyr Purificatiõ (after the law of Moses) was come, they broughte hym to Hierusalem, to presente hym to the Lorde (as it is written in the law of the Lord: euery man childe that fyrst openeth the matrix, shalbe called holy to the Lorde:) and to offer (as it is sayd in the lawe of the lord) a payre of turtle Doues, or two young Pigions. And beholde, there was a manne in Hierusalem, whose name was Simeon. And the same man was iust and godly, and loked for the consolacion of Israel, and the holy goste was in him. And an aunswere had he receiued of the holy goste, that he shoulde not see death, except he fyrst sawe the Lord Christ. And he came by inspiracion into the temple.

Sainct Mathies daie.

¶ The Collect.

lmightie God, whiche in the place of the traytor Judas, didst chose thy faithful seruaunt Mathie, to be of the noumber of thy twelue Apostles: Graunt that thy church being alway preserued frõ falle Apostles: may be ordred and guided by faythful & true pastors: Through Jesus Christ our Lorde.

The Epistle.

Actes.i. n those dayes Peter stode vp in the mids of the disciples, and sayde: (the number of names that wer together, were aboute an hundred and.xx.) Ye men and brethren, thys

this scripture must nedes haue bee fulfilled, which the holy goste, through ỹ mouth of Dauid spake before of Judas, whiche was guide to them that tooke Jesus. For he was numbred with vs, and had obteyned fellowship in this ministracion. And the same hath now possessed a plat of groũd, with the reward of iniquitie: & when he was hanged, burst a sunder in the middes, and al his bowels gushed out. And it was knowen vnto al the inhabiters of Hierusalem: insomuche that the same fielde is called, in theyr mother tõgue, Acheldama, that is to say: the bloudy fielde. For it is written in the boke of Psalmes: his habitacion be voide, and no man be dwelling therin, and his bushoprike let another take. Wherfore, of these men which haue companied with vs (al the tyme that the lord Jesus had al his conuersaciõ among vs, beginning at the baptisme of John vnto that same day, that he was taken vp frõ vs) must one be ordeined, to bee a witnesse with vs, of hys resurrection. And they appoynted two, Joseph which is called Barsabas (whose syrname was Justus) and Mathias. And when they prayed, they sayd: Thou lord which knowest the heartes of al mẽ, shew whether of these two thou haste chosen, that he maye take the roume of this ministracion and Apostleshyp, from which Judas by transgression fel, that he might goe to his own place. And thei gaue furth their lottes, and the lotte fell on Mathias, and he was counpted with the eleuen Apostles.

¶ The Gospel.

IN that time Jesus answered, and said: Math. xi
I thanke thee (O father) lord of heauẽ and earth, because thou hast hyd these thynges from the wyse and prudent, & hast shewed thẽ vnto babes: verely father, euẽ so was it thy good pleasure. Al thynges

thinges are geuen vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth anye man the father, saue the sonne, and he to whomsoeuer the sonne will open him. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shall finde rest vnto youre soules: for my yoke is easye, and my burden is lighte.

The annunciacion of the vyrgin Mary.

The Collect.

WE beseche the Lord, powre thy grace into our heartes, that as we haue knowen Christ thy sonnes incarnatiō, by the message of an Angel: so by hys crosse and passion: we maye be brought vnto the glory of his resurrection: Throughe the same Christ our Lorde.

The Epistle.

Esai. vii. GOd spake once agayn vnto Ahaz, saying: require a token of the lord thy God, whether it be toward the depth beneath, or towarde the height aboue. Then sayd Ahaz: I will require none, neyther will I tempt the Lorde. And he sayd: hearkē to, ye of the house of Dauid, is it not ynough for you, that ye be grieuous vnto men, but ye must grieue my god also? And therefore the Lord shall geue you a token: Behold, a virgin shal conceiue and beare a sonne, and thou hys mother shall call hys name Emanuell. Butter and hony shall he eate, that he may knowe to refuse the euill and choose the good.

The

¶ The Gospell.

ND in the sixthe moneth, the Aungell Gabriell was sent frō Luke.i.
God vnto a citte of Galile, named Nazareth, to a Virgyn spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marye. And the Angel wente in vnto her and sayde: Hayle full of grace, the Lorde is wyth thee: Blessed art thou among womē. When she sawe hym, she was abashed at hys sayinge: and caste in her mynde what maner of salutacion that should be. And the Aungell sayde vnto her: feare not Mary, for thou haste founde grace wyth God: Beholde, thou shalt conceyue in thy wombe, and beare a sonne, and shalt cal his name Jesus: he shalbe great, and shalbe called the sonne of the hyghest. And the Lorde God shall geue vnto him, the seate of hys father Dauid, and he shall reygne ouer the house of Jacob for euer, and of hys kyngdom there shall be none ende. Then sayd Mary to the Aungell: Howe shall thys be, seeyng I knowe not a man? And the Aungel answered and sayd vnto her: the holy gost shall come vpon thee, and the power of the hyghest shal ouershadowe thee. Therfore also that holy thyng which shall be borne, shalbe called the sonne of God. And beholde thy Cosyn Elizabeth, she hath also conceyued a sōne in her age. And this is the syxth moneth, which was called baren, for wyth God nothyng shall be vnpossyble. And Mary sayde: beholde the handemayde of the Lorde: be it vnto me, accordynge to thy woorde. And the Aungell departed from her.

Sainct Markes date.

¶ The Collect.

ALmightye God, which hast instructed thy holy Church, wyth the heauenly doctryne of thy Euangelist Sainct Marke: geue vs grace so to bee established by thy holy gospell, that we be not, lyke chyldren, caried awaye wyth euery blast of vayne Doctryne: Through Jesus Christ our Lorde.

¶ The Epistle.

Ephe. iiii

VNto euery one of vs is geuen grace, accordinge to the measure of the gyfte of Christe. Wherefore he sayeth: when he wente vp on hye, he led captiuitie captiue, and gaue gyftes vnto men. That he ascended, what meaneth it, but that he also descended fyrste into the loweste partes of the yearth: he that descended, is euen the same also that ascended vp aboue all heauens, to fulfyll all thynges. And the very same made some Apostles, some Prophetes, some Euangelistes, some shepeheardes, and teachers: to the edifying of the Sainctes, to the worke and administration, euen to the edifyinge of the body of Christe, tyll we all come to the vnitie of the fayth, & knowledge of the sonne of God, vnto a perfect mā, vnto the measure of the full perfect age of Christe. That we hēceforth should be nomore childrē, wauering & caried about with euery wind of doctrine, by the wilines of mē, through craftines, wherby they laye awayt for vs to deceiue vs. But let vs folow the trueth in loue, &

in al

in all thinges growe in hym, whych is the head, euen Christ: in whom yf all the body be coupled and knytte together, throughoute euery ioynte, wherewyth one ministreth to another (accordynge to the operacion, as euery part hath hys measure) he encreaseth the body, vnto the edyfyinge of it selfe through loue.

¶ The Gospell.

I Am the true vyne, and my father is an husbandman. Euery braunche that beareth not fruyte in me, he wil take awaye. And euerye braunche that beareth fruyte, wyll he pourge, that it may bringe forth more fruite. Nowe are ye cleane throughe the wordes whyche I haue spoken vnto you. Byde in me, and I in you. As the braunche cannot beare fruite of it selfe, excepte it byde in the vyne: nomore can ye excepte ye abyde in me. I am the vyne, ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth forth muche fruyte: For wythout me, can ye doe nothinge. Yf a man byde not in me, he is cast forth as a braunche, and is wythered: And men gather them, and cast them into the fyre, and they burne. Yf ye abyde in me, & my wordes abyde in you, aske what ye wyll, and it shalbe done for you. Herein is my Father glorifyed, that ye beare muche fruyte, and become my Disciples: As the father hath loued me, euen so also haue I loued you. Continue you in my loue. Yf ye kepe my commaundementes, ye shal byde in my loue: euen as I haue kept my fathers commaundementes, and abyde in hys loue. These thynges haue I spoken vnto you, that my ioye myghte remayne in you, & that your ioye myght be full. Iohn. xv.

Saincte Philip and James.

The Collect.

ALmightie God, whom truelye to knowe is euerlastinge lyfe: Graunte vs perfectelye to knowe thy sonne Jesus Christe, to bee the waye, the trueth, and the lyfe, as thou haste taught Saint Philip, & other the Apostles: Throughe Jesus Christ our Lorde.

The Epistle.

Iames .i. IAmes the seruaunte of God, and of the Lord Jesus Christ, sendeth greetynge to the twelue Tribes whiche are scattered abroade. My brethren, counte it for an extedinge ioye, when ye fall into dyuerse temptacions: Knowinge thys that the tryinge of your fayth gendreth pacience, and lette pacience haue her perfecte worke, that ye may be perfecte, and sound, lackinge nothinge. Yf any of you lacke wysdome, lette hym aske of hym that geueth it: euen God, whiche geueth to all menne indifferently, and casteth no man in the teeth, and it shall bee geuen hym. But lette hym aske in faythe, and wauer not: for he that doubteth, is lyke a waue of the Sea, whyche is toste of the wyndes, and caryed wyth vyolence. Neyther lette that manne thynke that he shall receyue any thynge of the Lorde. A waueringe mynded man, is vnstable in all hys wayes. Lette the brother whyche is of lowe degree, reioyce when he is exalted. Agayne, lette hym that is ryche, reioyce when he is made lowe. For euē as the

as the flower of the grasse, shal he passe away. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the riche man perishe in hys wayes. Happy is the man that endureth temptation: For when he is tried, he shal receiue the crown of lyfe, which the lord hath promised to them that loue hym.

¶ The Gospel.

AND Jesus sayd vnto his disciples: Ioh. xiiii
let not your heartes be troubled. Ye beleue in god, beleue also in me. In my fathers house are many mansions. If it wer not so, I would haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I wyl come agayne and receiue you, euen vnto my selfe: that where I am, there may ye bee also. And whither I goe, you know, and the way ye know. Thomas sayeth vnto hym: Lorde, we know not whither thou goest. And how is it possible for vs to know the waye? Jesus sayeth vnto hym: I am the way, and the trueth, and the lyfe: No man cõmeth to the father but by me: yf ye had knowen me ye had knowē my father also: And now ye knowe hym, and haue seen him. Philip sayeth vnto hym: Lorde shewe vs the father, and it suffiseth vs. Jesus saieth vnto him: haue I been so long tyme wyth you, and yet hast thou not knowen me? Philip, he that hath seen me, hath seen my father: and how sayest thou then, shewe vs the father? Beleuest not thou that I am in the father, and the father in me? The wordes that I speake vnto you, I speake

not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the woorkes sake. Verely, verely, I saye vnto you: he that beleueth on me, the workes that I doe, thesame shal he doe also, and greater workes thē these shal he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that wyl I doe, that the father maye bee glorifyed by the sonne. If ye shal aske any thing in my name, I wyl doe it.

Sainct Barnabe Apostle.

The Collect.

ORd almightie, which hast indued thy holy Apostle Barnabas, with singuler giftes of thy holy gost: let vs not be destitute of thy manyfold gyftes, nor yet of grace to vse them alwaye to thy honoure and glory: Through Iesus Christ our Lorde.

The Epistle.

Acres xi

Tydynges of these thynges came vnto the eares of the congregacion, whiche was in Ierusalē. And they sent furth Barnabas, that he should goe vnto Antioche. Which when he came, & had seen the grace of god, was glad: and exhorted them al, that with purpose of heart, thei would continually cleaue vnto the Lorde. For he was a good man, and ful of the holy gost and of fayth, and muche people was added vnto the lord. Then departed Barnabas to Tharsus, to seke Saul.

Saul. And when he had founde hym, he brought him vnto Antioche. And it chaunsed, that a whole yeare they had their conuersacyon with the congregacion there, and taught much people, insomuch that the disciples of Antioche wer the first that wer called Christen. In those dayes came Prophetes from the citie of Jerusalem vnto Antioche. And there stode vp one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout al the world, which came to passe in ỹ Emperour Claudius dayes. Then the disciples, euery man accordyng to hys habilitie, purposed to sende succoure vnto the brethren whiche dwelte in Jewry: whiche thing they also dyd, and sente it to the elders by the handes of Barnabas and Saul.

¶ The Gospell.

This is my commaundemente, Iohn. xv. that ye loue together, as I haue loued you: Greater loue hath no man, then this: that a man bestowe his lyfe for hys frendes. Ye are my frendes, yf ye doe whatsoeuer I commaund you. Henceforth call I not you seruauntes, for the seruaunt knoweth not what his Lord doth. But you haue I called frendes: for al thiges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordayned you to goe and bryng furth fruite, and that your fruite should remaine: that whatsoeuer ye aske of the father in my name, he maye gene it you.

Saint Iohn Baptist.

The Collect.

ALmightie God, by whose prouidence thy seruaunt Iohn Baptist was wonderfully borne, and sent to prepare the waye of thy sõne our sauiour by preaching of penaunce: make vs so to folowe his doctrine and holy life, that we may truely repent, accordig to his preaching, and after hys example constantlye speake the trueth, boldly rebuke vice, and pacyently suffre for the truethes sake: throughe Iesus Chryste our Lord.

The Epistle.

Esay. xl.

BE of good chere my people, O ye Prophetes cõfort my people, saieth your god, comfort Ierusalem at the heart, and tel her, that her trauayle is at an end, that her offence is pardoned, that she hath receiued of the Lordes hande, sufficient correction for all her sinnes. A voyce cryed in wildernes, prepare the way of the lord in the wildernes, make strayghte the pathe for our God in the desert. Let al valleys bee exalted, and euery mountaine and hyll be layed lowe: whatso is croked let it be made strayghte, and let the rough be made playne fieldes. For the glorye of the lorde shall appeare, and all flesche shal at once see it: for why, the mouth of the lord hath spoken it. The same voyce spake. Now cry. And the Prophete aunswered: what shal I crye: that al flesche is grasse, and that all the godlynes thereof is as the floure of the fielde. The grasse

graſſe is withered, the floure falleth away. Euen ſo is the people as graſſe, when the breath of the Lord bloweth vpon them. Neuertheleſſe, whether the graſſe wyther, or that the floure fade away, yet the worde of our god endureth for euer. Goe vp vnto the hie hil (O Sion) thou that bryngeſt good tydinges, lifte vp thy voyce with power, O thou preacher Ieruſalem: Lifte it vp without feare, and ſaye vnto the cities of Iuda: Beholde your God: beholde, the lord God ſhall come with power, and beare rule with his arme. Beholde, he bringeth his treaſure with him, and his workes go before him. He ſhal feede his flocke like an heardman. He ſhall gather the lambes together with his arme, and cary them in his boſome, and ſhal kyndly entreat thoſe that beare young.

The Goſpel.

ELizabethes time came that ſhe ſhoulde Luke. i.
bee deliuered, and ſhe brought furth a ſonne. And her neyghbours and her cosins heard howe the Lorde had ſhewed greate mercye vpon her, and reioiſed with her. And it fortuned that in the eighte daye they came to circumciſe the child: and called hys name Zachari, after the name of hys father. And hys mother aunſwered, and ſayed: not ſo, but his name ſhall bee called Iohn. And they ſayed vnto her: There is none in thy kinred that is named with this name. And they made ſygnes to hys father, how he woulde haue him called. And he aſked for writing tables, and wroote, ſaying: hys name is Iohn. And they meruayled all. And hys mouth was opened immedyatlye, and hys tonge alſo, and he ſpake and

praiſed

prayſed god. And feare came on al thē that dwelt nie vnto hym. And all theſe ſayinges was noiſed abrode throughout all the hye countreye of Jewry, and they that heard them layed thē vp in their heartes, ſaying: what maner of childe ſhall this be? And the hande of the Lord was with hym. And his father Zacharias was filled with the holy goſt, and prophecied, ſaying: Prayſed be the lord god of Iſrael, for he hath viſited & redemed his people. And hath rayſed vp an horne of ſalnacion vnto vs, in the houſe of his ſeruaunt Dauyd. Euen as he promyſed by the mouth of his holy Prophetes, whiche were ſence the worlde began. That we ſhould be ſaued frō our enemies, & from the hand of al that hate vs. That he woulde deale mercifullye with our fathers, and remembre his holy couenaunte. And he would performe the othe which he ſware to our father Abraham for to forgeue vs. That we beyng deliuered out of the handes of our enemies, myghte ſerue hym without feare, all the daies of our life, in ſuch holyneſſe and ryghteouſneſſe as are acceptable for hym. And thou childe ſhalte be called the Prophete of the hieſt: for thou ſhalt goe before the face of the Lorde to prepare his waies: To geue knowlage of ſaluaciō vnto his people for the remiſſion of ſynnes. Through the tender mercy of our God, wherby the day ſpring from an hie hath viſited vs. To geue light to them that ſate in darkenes, and in the ſhadow of death, to guide our feete into the waye of peace. And the child grewe and waxed ſtrong in ſpirite, and was in wyldernes tyll the daye came, when he ſhoulde ſhewe hymſelfe vnto the Iſraelites.

Sainct Peters daye.

The

¶ The Collect.

ALmightie god, whiche by thy sonne Jesus Christ hast geuen to thy Apostle Saynete Peter many excellent giftes, and commaũdest him earnestly to fede thy flocke: make we beseche thee, al bishops and pastors dyligently to preache thy holy worde, and the people obediently to folowe the same, that thei may receiue the croune of euerlastynge glorye, throughe Jesus Christe our Lorde.

¶ The Epistle.

AT the same tyme Herode the kynge stretched furth hys handes to vexe certayne of the congregacion. And he killed James the brother of John with the sword. And because he saw it pleased ỳ Jewes, he proceded farther and toke Peter also. Then wer the dayes of swete bread. And when he had caughte hym, he put him in prison also, and delyuered hym to foure quaternions of souldiers to be kepte: intendyng after Easter to bringe hym furth to the people. And Peter was kepte in prison, but prayer was made wythoute ceassynge, of the congregacyon, vnto God for hym. And when Herode woulde haue broughte hym oute vnto the people, the same nyghte slepte Peter betwene two souldyers, bounde with two chaines: and the kepers beefore the doore, kepte the prison. And beholde, the Aungel of the LORDE Acte. xii.

was

was there present, and a lyght shyned in the habitacion. And he smote Peter on the side, and stirred him vp, saying: arise vp quickely. And his chaines fel from his handes. And the angel sayd vnto hym: gyde thy selfe, and binde on thy sandales. And he so did. And he saith vnto hym: cast thy garment about thee and folow me. And he came out and folowed hym, and wyst not that it was truth which was done by ỹ Angel, but thought he had seen a vision. When they were paste the fyrste and seconde watche, thei came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the own accorde. And they went out, and passed thorowe one strete, and furthwith the angel departed frō him. And when Peter was come to hymselfe, he sayd: now I knowe of a suertie that the Lord hath sent his Angel, and hath deliuered me out of the hande of Herode, and from al the waytyng of the people of the Jewes.

The Gospell.

Mat. xvi.

Hē Jesus came into the coastes of the citie which is called Cesarea Philippi, he asked hys dyscyples, saying: whom do mē say that I the sonne of man am? They said: Some say that thou art John Baptist, some Helias, some Jeremias, or one of the Prophetes. He sayeth vnto them: but whom say ye that I am? Symon Peter answered, and sayed: Thou arte Christ the sonne of the liuing god. And Jesus answered, & said vnto him. Happy art thou Simon the sonne of Jonas, for flesche and bloud hath not opened that vnto thee: but my father whiche is in heauen. And I saye vnto the that thou arte Peter: and vpon thys rocke

rocke I wyll buylde my congregation. And the gates of hell shall not preuayle agaynst it. And I wyll geue vnto thee the keyes of the kyngdom of heauen. And whatsoeuer thou byndest in earth, shalbe bounde in heauen: and whatsoeuer thou lootest in earth, shalbe looced in heauen.

Sainct Iames the Apostle.

The Collect.

GRaunt, O mercyfull God, that as thyne holy Apostle Iames, leauing hys father and al that he had, wythoute delaye, was obedient vnto the callinge of thy sonne Iesus Christ, and folowed hym: So we, forsaking all worldlye and carnall affections, maye be euermore readye to folowe thy commaundementes: throughe Iesu Christe oure Lorde.

The Epistle.

IN those dayes came Prophetes frō the cytie of Ieruſalē vnto Antioche: And there stode vp one of them, named Agabus, and sygnyfyed by the spyryte, that there shoulde be greate dearth throughoute all the worlde, whiche came to passe in the Emperour Claudius daies. Thē the disciples, euery mā according to his habilitie, purposed to send succour vnto the brethrē which dwelt in Iewry, which thing they also did, & sent it to the elders by the hādes of Barnabas & Saul. At the same time Herode ỹ king stretched forth Actes. xi

hys

hys handes to vexe certayne of the congregacio. And he killed Iames the brother of Iohn with the swoerd. And because he sawe it pleased the Iewes, he proceded farther and tooke Peter also.

The Gospel.

Mat.xx. Then came to hym the mother of Zebedes chyldren, wyth her sonnes, worshyppinge hym, and desyringe a certayne thynge of hym. And he sayde vnto her: what wylt thou? She sayde vnto hym: Graunt that these my two sonnes may sytte the one on thy right hand, and the other on thy lefte, in thy kingdom. But Iesus answered, and sayd: ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptysed with the baptisme that I am baptysed wyth? They sayd vnto hym: we are. He sayd vnto them: ye shall drinke in dede of my cup, and be baptysed wyth the baptisme that I am baptysed wyth: but to sytte on my ryght hande, and on my lefte, is not myne to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard thys, they disdayned at the two brethren. But Iesus called them vnto hym, and sayde: ye knowe that the Princes of the nations haue dominion ouer them, and they that are great men, exercyse authoritie vpon the. It shall not be so amonge you. But whosoeuer wyll be greate amonge you, let hym be youre mynister, and whosoeuer wyll be chiefe amonge you, let hym be your seruaunt. Euen as the sonne of manne came not to be ministred vnto, but to minister: and to geue hys lyfe a redempcion for many.

Saincte

Saincte Bartholomewe.

¶ The Collect.

Almightie and euerlasting god, which hast geuen grace to thy Apostle Bartholomew truely to beleue and to preache thy woorde: graunte we beseche thee, vnto thy churche, both to loue that he beleued, and to preache that he taughte: through Christ our Lorde.

¶ The Epistle.

By the handes of the Apostles were many sygnes and wonders shewed amõg the people. And they were all together with one accorde in Salomons porche. And of other durst no man ioyne hymselfe to them: neuertheless the people magnyfyed them. The numbre of them that beleued in the Lorde, both of men and womenne, grewe more and more: in so muche that they brought the sicke into the stretes, and layed them on beddes and couches, that at the leastwaye the shadowe of Peter, when he came by, myght shadowe some of them. There came also a multitude oute of the cities rounde about, vnto Jerusalem, bryngynge sycke folkes, and them whiche were vexed wyth vncleane spyrytes: And they were healed euery one. Acte. v.

¶ The Gospell.

And

Lu.xxii. AND there was a stryfe amõge them, whiche of them shoulde seme to be the greatest. And he sayd vnto them: the kinges of nacions reigne ouer them, and they that haue authoritie vpõ thẽ, are called gracious lordes: But ye shal not so be. But he that is greateste amonge you, shalbe as the yõger: & he that is chefe, shalbe as he that doeth ministre. For whether is greater, he that sytteth at meate, or he that serueth: Is not he that sytteth at meate? But I am amonge you, as he that ministreth. Ye are they which haue bidden with me in my temptaciõs. And I appoynt vnto you a kingdome, as my father hathe appoynted vnto me, that ye maye eate and drinke at my table in my kingdom, & syt on seates iudgeing the twelue Tribes of Israel.

Sainct Mathewe.

The Collect.

ALmyghty God, whyche by thy blessed sonne dyddeste call Mathewe from the receypte of custome to be an Apostle and Euangelistе: Graunte vs grace to forsake all couetous desyres, and inordynate loue of ryches, and to folowe thy sayde sonne Jesus Christe: who lyueth and reygneth. &c.

The Epistle.

Seeing

SEynge that we haue such an offyce, euen as God hath had mercy on vs we goe not out of kind, but haue cast from vs the clokes of vnhonestye, & walke not in craftinesse, nether handle we the word of God deceiptfully, but open the trueth, and report oure selues to euery mans conscience in the sight of God. Yf our gospell be yet hyd, it is hyd amonge them that are lost, in whom the God of this worlde hath blinded the mindes of them, which beleue not, leste the light of the gospel of the glory of Christ (whiche is the Image of God) should shine vnto them. For we preache not our selues, but Christ Jesus to be the Lord, and our selues your seruātes, for Jesus sake. For it is God that commaūdeth the light to shine out of darkenes, which hath shined in our heartes, for to geue the light of the knowledge of the glory of God, in the face of Jesus Christ. ii. Corin. iiii.

¶ The Gospell.

AND as Jesus passed forth from thence, he sawe a man (named Mathew) sitting at the receipt of custome, & he sayd vnto him: folow me. And he arose and folowed hī. And it came to passe as Jesus sate at meate in hys house: behold, many Publicans also & synners that came, sate downe with Jesus & his disciples. And whē the Phariseis sawe it, they said vnto his disciples: why eateth your Maister with Publicans & sinners? But whē Jesus heard that, he sayd vnto them: They that be strōg nede not the phisicion, but they that are sicke. Go ye rather and learne what that meaneth: I wil haue mercy, Math. ix.

and not sacrifyce: for I am not come to call the righteous, but synners to repentaunce.

Saínct Michael and all Aungels.

The Collect.

Euerlasting God, which haste ordeyned & constituted the seruices of al Angels & men in a wonderful ordre: mercyfullye graunte, that they which alway doe thee seruice in heauē, may by thy appoyntmēt succoure & defende vs in earth: through Jesus Christ our Lorde. &c.

The Epistle.

Apo. xii.

There was a greate battayle in heauē: Michael & hys Aungels fought with the Dragō, and the Dragō fought with his angels, and preuayled not, neither was their place founde anye more in heauē. And the great Dragon, that old serpēt, called the deuyll and Sathanas, was cast oute, whych deceyueth all the worlde. And he was cast into the earth, & his Angels were caste oute also with hym. And I heard a loude voyce, sayinge: in heauē is nowe made saluacion & strength, & the kingdō of our God, & the power of his Christ. For the accuser of our brethren is cast downe, whych accused thē before God daye and nyght. And they ouercame him by the bloud of the lābe, and by the word of their testimony, and they loued not theyr lyues vnto the death. Therfore reioyce heauens, and ye that dwell in them. Woe vnto the inhabitours

of

of the earth, and of the sea: for the deuil is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.

¶ The Gospell.

T the same time came the disciples vnto Jesus, saying: who is the greatest in the kyngdom of heauē? Jesus called a childe vnto him, and set him in the middest of them, and said: Verely I saye vnto you, except ye turne and become as children, ye shall not enter into the kindom of heauen. Whosoeuer therfore humbleth himself as this child, that same is the greatest in the kingdom of heauē. And whosoeuer receiueth suche a chylde in my name, receiueth me. But whoso doeth offend one of these litle ones which beleue in me, it were better for hym that a milstone were hanged about his necke, and that he wer drowned in the depth of the sea. Woe vnto the world, because of offences: necessary it is that offences come: But woe vnto the mā, by whom the offences cometh. Wherfore, yf thy hande or thy fote hinder thee, cut him of, and cast it from thee. It is better for thee to enter into life halt or maimed, rather thē thou shouldest (hauing two handes or two fete) bee caste into euerlastynge fyre. And if thyne ye offende thee, plucke it out, and cast it from thee. It is better for thee to enter into life with one ye, rather thē (hauyng two yes) to be cast into hel fyre. Take hede that ye despise not one of these litle ones. For I say vnto you: that in heauen they^r Aungels doe alwaies behold the face of my father, which is in heauen. Mat. xviii

Sainct Luke the Euangeliste.

¶ The Collect.

ALmightie god whiche calledst Luke the phisicion, whose prayse is in the gospel, to be a phisicion of the soule: it may please thee by the holsome medicines of hys doctryne, to heale all the diseases of oure soules: throughe thy sonne Jesu Christe oure Lorde.

¶ The Epistle.

2. Tim. iiii

WAtche thou in al thynges, suffre afflictions, doe the worke throughly of an Euangelist, fulfil thine office vnto the vttermoste: be sobre. For I am now ready to be offred, and the tyme of my departing is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Frō henceforth there is laied vp for me a crown of righteousnes, which the Lord (that is a righteous iudge) shal geue me at that day: not to me only, but to al thē that loue his coming. Doe thy dyligence, that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia. Titus vnto Dalmacia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Tichicus haue I sente to Ephesus: The cloke that I left at Troada with Carpus, when thou commest, bryng with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me much euil: the lord reward hym accordyng to hys dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

¶ The Gospell.

The

The Lorde appoynted other seuentie (and two) also, and sente them two and two before hym into euery citie and place, whither he him self would come. Therefore he said vnto them: the harueste is greate, but the labourers are few. Praye ye therefore the Lorde of the harueste, to sende forth labourers into the harueste. Go your wayes: beholde, I sende you foorth as lambes amonge wolues. Beare no wallet, nether scrip, nor shoes, and salute no man by the waye: into whatsoeuer house ye entre, first saye: peace be to thys house. And yf the sonne of peace be there, your peace shall rest vpon him: yf not, it shall returne to you agayne. And in the same house tarye styll, eatinge and drinkinge such as they geue. For the labourer is worthy of hys rewarde. Luke. x.

Simon and Jude Apostles.

¶ The Collect.

Almighty God, whiche haste buylded thy congregacion vpon the foundacion of the Apostles and Prophetes, Jesu Christ hym self beyng the head corner stone: graunt vs so to be ioyned together in vnitie of spirite by their doctryne, that we may be made an holye temple acceptable to thee: through Jesu Christ our Lord.

¶ The Epistle.

Iude.i. IUdas the seruaunte of Iesu Christ, the brother of Iames: to them whyche are called & sanctyfyed in God the father, & preserued in Iesu Christe: Mercy vnto you, & peace & loue, be multiplied. Beloued, when I gaue all diligence to wryte vnto you of the common saluacion, it was nedefull for me to wryte vnto you, to exhorte you that ye shoulde continually labour in the fayth, which was once geuē vnto the saīctes. For there are certayn vngodly men craftely crept in, of which it was writtē afore time vnto such iudgement. They turne the grace of oure God vnto wantonnes, & denye god (which is the only lord) and our lord Iesu Christe. My mynde is therefore to put you in remembraunce, forasmuch as ye once know this, how that the lord (after that he had deliuered the people out of Egipt) destroyed them which after beleued not. The Angels also which kepte not theyr fyrste state, but left theyr owne habitacion, he hathe reserued in euerlasting chaines vnder darknes, vnto the iudgement of the great daye: euen as Sodom and Gomor, & the cities about them, which in like maner defyled thē selues with fornicacion, & folowed straunge flesshe are set forth for an example, & suffre the payne of eternall fyre: lyke wyse these being deceyued by dreames, defyle the flesshe, despise rulers, & speake euil of them that are in auctoritie.

¶ The Gospell.

Iohn.xv. THys commaunde I you, that ye loue together. Yf the worlde hate you, ye knowe it hated me before it hated you. Yf ye were of the world, the world would loue his own: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remembre the worde that I saye

vnto

vnto you: the seruaunt is not greater then the Lorde. Yf they haue persecuted me, they wyll also persecute you. Yf they haue kept my saying, they wil kepe yours also. But all these thynges wyll they doe vnto you for my names sake, because they haue not knowē him that sent me. Yf I had not come and spoken vnto thē, they should haue had no synne: but now haue they nothing to cloke theyr synne wythall. He that hateth me, hateth my father also. Yf I had not done among thē the workes which none other man dyd, they shoulde haue had no sinne. But now haue they both seen and hated, not onely me, but also my father. But this happeneth that the sayinge myghte be fulfilled that is wrytten in theyr lawe: They hated me without a cause. But whē the comforter is come, whom I wyl send vnto you frō the father, euē the spirite of trueth (which proceedeth of the father) he shal testifie of me. And ye shal beare witnes also, because ye haue been with me from the beginninge.

All Sainctes.

The Collect.

ALmighty God, which hast knytte together thy electe in one Communion and felowe-shyppe, in the misticall bodye of thy sonne Christe oure Lorde: graunte vs grace so to folowe thy holye Sainctes in all vertues, and godlye lyuinge, that we maye come to those inspeakeable Joyes, whyche thou haste prepared for them that vnfaynedlye loue thee: Throughe Jesus Christe oure Lorde.

The Epistle.

Apo.vii.

Eholde, I John saw another Angel
ascend frō the ryslnge of the Sunne,
which had the seale of the liuing god,
and he cried with a loud voyce to the
foure Angels (to whom power was
geuen to hurt the earth and the sea)
saying: Hurt not the earth, nether the
sea, nether the trees, tyll we haue sealed the seruauntes
of our God, in theyr foreheades. And I heard the num-
bre of thē which were sealed: & there were sealed an. C.
and. xliiii. M. of all the trybes of the chyldren of Israel.
Of the trybe of Juda were sealed. xii. M.
Of the trybe of Ruben were sealed. xii. M.
Of the trybe of Gad were sealed. xii. M.
Of the trybe of Aser were sealed. xii. M.
Of the trybe of Neptalim were sealed. xii. M.
Of the trybe of Manasses were sealed. xii. M.
Of the trybe of Simeon were sealed. xii. M.
Of the trybe of Leui were sealed. xii. M.
Of the trybe of Isachar were sealed. xii. M.
Of the trybe of zabulon were sealed. xii. M.
Of the trybe of Joseph were sealed. xii. M.
Of the trybe of Beniamin were sealed. xii. M.

After this I beheld: & loe, a great multitude (whiche
no man can noumbre) of all nacions and people, and
tōgues, stode before the seat, & before the lambe, clothed
wyth longe whyte garmentes, and Palmes in theyr
handes, & cryed wyth a loud voyce, saying: saluacīō be
ascribed to him that sitteth vpon the seate of our God,
and vnto the lambe. And all the Angels stoode in the
compasse of the seate, and of the elders, and the foure
beastes, and fell before the seate on theyr faces, & wor-
shypped God, sayinge: Amē. Blessinge, and glory, and
wisdom, and thāke, and honour, and power, & might,
be vnto our God for euermore. Amen.

¶ The Gospel.

Iesus seing the people, went vp into the mountayne: ¶ when he was set, his disciples came to hym, and after that he hadde opened his mouth, he taught them, saying: Blessed are the poore in spirit, for theirs is the kingdom of heauen. Blessed are thei that mourne, for they shall receyue comfort. Blessed are the meke: for they shall receyue the enheritaunce of the earth. Blessed are they whych hungre and thyrst after righteoulnes: for they shall be satisfied. Blessed are the mercyfull: for they shal obtayne mercy. Blessed are the pure in hearte: for they shall see God. Blessed are the peace makers: for they shalbe called the children of God. Blessed are they which suffre persecucion for righteoulnes sake: for theirs is the kyngdome of heauen. Blessed are ye when men reuyle you, and persecute you, and shall falsely saye all maner of euyll sayinges agaynst you for my sake: reioyce and be glad, for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you. Math. v.

The order for the administracion of the Lordes *Supper or holye* Communion.

So many as entende to be partakers of the holye Communion, shall sygnifye theyr names to the Curate ouer nyghte, or els in the morninge, afore the begynninge of mornynge prayer, or immediatly after.

And yf any of those be an open and notorious euyll lyuer, so that the congregacion by hym is offended, or haue done anye wronge to hys neyghbours, by woorde or deede: The Curate hauinge knowledge thereof, shall call hym, and aduertyse hym, in anye wyse not to presume to the Lordes Table, vntyll he haue openlye declared hym selfe to haue truely repented, and amended hys former naughtye lyfe: that the congregacion maye thereby be satisfyed, whyche afore were offended, and that he haue recompensed the parties, whome he hathe done wronge vnto, or at the least declare hym selfe to be in full purpose so to doe, as soone as he conueniently maye.

¶ The same ordre shall the Curate vse, wyth those, betwyxte whome he perceyueth malyce and hatred to raygne, not sufferinge them to be partakers of the LORDES table, vntyll he know them to be reconcyled. And yf one of the parties so at variaunce, be contente to forgeue from the bottome of hys hearte, all that the other hathe trespassed agaynste hym, and to make amendes for that he hym selfe hath offended: & the other partie wyll not be perswaded to a godly vnitie, but remayne styll in hys frowardnesse and malyce: The Minister in that case, oughte to admytte the penitent person to the holy Communion, and not hym that is obstinate.

¶ The Table hauyng at the Communion tyme a fayre white lynnen clothe vpon it, shall stande in the body of the Churche, or in the chauncell, where Morninge prayer, and Eueninge prayer be appoynted to bee sayde. And the Priest standing at the northside of the Table, shal saye the Lordes prayer wyth thys Collecte folowinge.

Almightie

ALmightie God, vnto whom all heartes be open, all desires knowē, & frō whom no secretes are hyd: clense the thoughtes of oure heartes by the inspiracīō of thy holy spirit, that we may perfectely loue thee, & worthilye magnifye thy holye name: throughe Christe oure Lorde. Amen.

¶ Then shal the Priest rehearse distinctly all the .x. Commaundementes: and the people kneelyng, shal after euerye Commaundement aske Gods mercy for theyr transgressiō of the same, after thys sorte.

¶ Minister.

God spake these wordes and sayd: I am the Lord thy God. Thou shalt haue none other Goddes but me.

People.

Lorde haue mercy vpon vs, and encline oure heartes to kepe thys lawe.

Minister.

Thou shalt not make to thy selfe any grauen ymage, nor the lykenes of any thinge that is in heauen aboue, or in the yearth benethe, nor in the water vnder the yearth. Thou shalte not bowe downe to them, nor worshyppe them: for I the Lord thy God am a gelous God, and vysite the synne of the fathers vpon the children vnto the thyrde and fowerth generation of them that hate me, and shewe mercye vnto thousandes in them that loue me and kepe my commaundementes.

People.

Lord haue mercy vpon vs, and encline our heartes to kepe thys lawe.

Minister.

Thou shalt not take the name of the Lord thy god in vayne, for the Lorde wyll not holde hym gilteles that taketh hys name in vayne.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Remembre

Remembre that thou kepe holy the Sabboth daye. vi. dayes shalte thou laboure and doe all that thou haste to do, but the seuenth day is the sabboth of the lord thy god. In it thou shalt doe no maner of worke, thou and thy sonne and thy daughter, thy man seruaunte, and thy maide seruaunt, thy Catell, and the straunger that is within thy gates: for in. vi. dayes the Lorde made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye. Wherefore the lorde blessed the seuenth daye, and halowed it.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Honoure thy father & thy mother, that thy daies may be long in the land which the lord thy god geueth the.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and encline. &c.

Ministre.

Thou shalt not commit adulterie.

People.

Lorde haue mercy vpon vs, and encline. &c.

Ministre.

Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline. &c.

Ministre.

Thou shalte not beare false witnesse agaynste thy neighboure:

People.

Lord haue mercy vpon vs, and encline our heartes to kepe thys law.

Ministre.

Thou shalte not couet thy neyghbours house. Thou shalt not couet thy neighbours wife, nor his seruaũt,

nor

nor his maide, nor hys oxe, nor his asse, nor any thyng that is hys.

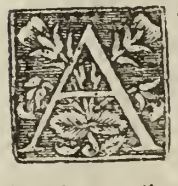
People.

Lorde haue mercye vpon vs, and write all these thy lawes in our heartes we beseche thee.

¶Then shall folowe the Collecte of the daye, with one of these two Collectes folowyng, for the king: the Priest standing vp and saying.

Let vs praye. Priest.

Almightie god, whose kingdom is euerlasting, and power infinite, haue mercy vpon the whole congregation, and so rule the heart of thy chosen seruaunt Edward the sixth, our kynge and gouernoure: that he (knowing whose minister he is) may aboue all thinges seke thy honour and glory: and that we hys subiectes (duly cõsidering whose auctoritie he hath) may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed woorde & ordinaunce: Throughe Jesus Christ our lorde, who with thee, and the holy goste, lyueth and reigneth euer one god, world without ende. Amen.



Almightie and euerlastyng god, we be taught by thy holy woorde, that the heartes of kinges are in thy rule and gouernaunce, & that thou doest dispose, and turne them as it semeth best to thy godly wisedom: we humbly beseche thee, so to dispose and gouerne the heart of Edward the sixth, thy seruaunt, our king and gouernour, that in all hys thoughtes, woordes and woorkes, he maye euer seke thy honor and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlynes. Graunt thys O merciful father, for thy deare sonnes sake Jesus Christe our Lorde. Amen.

¶Immediatly after the Collectes, the priest shal reade the Epistle, begynnyng thus.

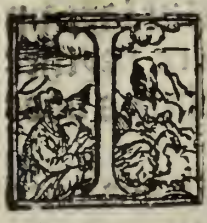
¶The Epistle written in the. Chapter of.

And

And the Epistle ended, he shall saye the Gospell, beginninge thus.

The Gospell wrytten in the. Chapter of.

¶And the Epistle and Gospell beynge ended, shalbe sayde the Crede.



Beleue in one God, the father almightye maker of heauen and earth, & of al thinges visible, and inuisible: And in one lorde Jesu Christ, the onely begottē sonne of God, begotten of hys father before all worldes: God of goddes, lyght of lyght, very God of very God, begotten, not made, beeyng of one substaunce wyth the father, by whom al thinges were made: who for vs mē and for our saluaciō, came downe from heauen, & was incarnate by the holy ghost, of the vyrgin mary, & was made man: & was crucifyed also for vs, vnder Pōtius Pilate. He suffred & was buried, & the thyrde daye he arose agayn according to the scriptures: & ascended into heauen, & sytteth at the ryght hande of the father. And he shall come agayne wyth glorye, to Judge bothe the quick & the dead. whose kingdom shal haue none ende. And I beleue in the holy ghost, the Lord and geuer of lyfe, who procedeth frō the father and the sonne, who wyth the father & the sonne together, is worshypped & glorifyed, who spake by the Prophetes. And I beleue one Catholike and Apostolike church. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurrectiō of the dead: and the lyfe of the world to come. Amen.

¶After the Crede, yf there be no sermon, shal folowe one of the homelies already set forth, or hereafter to be set forth by commune auctoritie.

¶After suche sermon, homelie, or exhortacion, the Curate shal declare vnto the people whether there be any holye dayes or fasting dales the weke folowing, and earnestly exhorte them to remembre the poore, saying one or moe of these Sentēces folowing, as he thinketh most cōuenient by his discrecion.

Let

Math. v. Let your lyghte so shyne before men, that they may se your good workes, and glorifye your father whyche is in heauen.

Math. vi. Laye not vp for youre selues treasure vpon the earth, where the ruste and mothe doeth corrupte, and where theues breake through and steale: But laye vp for youre selues treasures in heauen, where neyther rust nor mothe doeth corrupte, and where theues dooe not breake through and steale.

Math. vii Whatsoeuer you woulde, that men should doe vnto you, euen so do vnto them: for this is the lawe and the Prophetes.

Math. vii Not euery one that sayth vnto me, Lord, lorde, shal entre into the kyngdome of heauen: but he that doeth the wyll of my father whych is in heauen.

Luk. xix Zache stode forth, and sayd vnto the Lord: beholde Lord, the halfe of my goodes I geue to the poore, and yf I haue done any wrong to any man, I restore foure folde.

i. Cor. ix. Who goeth a warfare at any time of his owne cost? who planteth a vyneyarde, & eateth not of the fruyte thereof? Or who fedeth a flocke, and eateth not of the milke of the flocke?

i. Cor. ix. Yf we haue sowen vnto you spyrituall thinges, is it a greate matter, yf we shall reape youre worldlye thinges?

i. Cor. ix Do ye not knowe, that they which minister aboute holy thinges, lyue of the sacrifice? They whych wayte of the altare, are partakers wyth the altare. Euen so hath the Lord also ordeyned: that they which preache the Gospell, should lyue of the Gospell.

ii. Cor. ix He whiche soweth lyttle shall reape lyttle, and he that soweth plenteously shall reape plenteously. Let euery man do according as he is disposed in his heart, not grudgeing, or of necessitie: for God loueth a cherefull geuer.

Let

Let him that is taughte in the worde, minister vnto him that teacheth, in all good thynges. Be not deceyued, god is not mocked: for whatsoeuer a man soweth, that shall he reape. Gala. vi.

Whyle we haue time, let vs doe good vnto al mẽ, and specially vnto them, whiche are of the householde of fayth. Gala. vi.

Godlines is great riches, yf a man be contented with that he hath: for we brought nothyng into the world, neyther may we cary any thyng out. i. Tim. vi

Charge them which are riche in this world, that thei be ready to geue, & glad to distribute: laieng vp in store for themselfes a good foundacion againste the time to come, that they may attayne eternal lyfe. i. Tim. vi

God is not vnrighteous, that he will forgette youre workes and labour that procedeth of loue: which loue ye haue shewed for his names sake, which haue ministred vnto saintes, and yet do ministre. Hebr. vi.

To doe good, and to distribute, forgeat not: for with such sacrifices god is pleased. Heb. xiii.

Whoso hath this worldes good, and seeth hys brother haue nede, and shutteth vp hys compassion from hym, how dwelleth the loue of god in hym? i. Ioh. iii.

Geue Almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shal not be turned away from the. Tob. iiii.

Be mercyfull after thy power. If thou haste much, geue plenteously: yf thou hast litle, doe thy dylygence gladly to geue of that litle, for so gatherest thou thy selfe a good reward, in the day of necessitie. Tob. iiii.

He that hath pitie vpon the poore, lendeth vnto the lord: and loke what he layeth out, it shalbe payed him agayne. Pro. xix.

Blessed be the man that prouideth for the sicke and nedy, the lord shal deliuer him in the tyme of trouble. Psa. lxi.

¶Then shal the Churche wardens, or some other by them appointed, gather the deuocion of the people, and put the same into the poore mens boxe, and vpon the offering daies appointed, euery man and woman shall paye to the curate the due and accustomed offeringes: after whiche done, the priest shal saye.

Let vs pray for the whole state of Christes Churche militant here in earth.

Yf there be none almose geuē vnto the poore, than shal ꝑ wordes of accepteyng our almes be lefte out vnsayed.

Almightie & euer liuing god, whych by thy holy apostle haste taughte vs to make prayers and supplications, and to geue thankes for al mē: we humbly beseche the most mercyfully to (accepte oure almose) and to receiue these our prayers whyche we offre vnto thy diuine maiestie: beseechyng thee to inspire continually, the vniuersal church with the spirite of truth, vnitie and concorde: and graunt that al they that doe confesse thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. We beeseche thee also to saue and defend al Christian kinges, Princes, and gouernours, and specially thy seruaunt, Edward our king, that vnder hym we maye be godly and quietly gouerned, and graunte vnto hys whole counsail, & to all that be put in auctho[r]itie vnder hym, that they may truly & indifferently minister iustice, to the punishment of wickednes & vice, and to the maintenance of goddes true religiō and vertue. Geue grace (O heauenly father) to al Bishops, pastours and Curates, that they maye both by theyr lyfe and doctryne, sette forth thy true and lyuely woorde, and rightly and duely administer thy holy Sacramentes, and to all thy people geue thy heauenly grace, and especially to thys congregacyon here presente, that with meeke heart and due reuerence, they maye heare and receyue thy holy woorde, truly seruynge thee in holynesse and ryghteousnesse all the dayes of theyr lyfe. And we moste humblye beseche thee of thy goodnes (O Lord)

to

to comforte and succour al them which in this transitory life be in trouble, sorow nede, sickne, or any other aduersitie: Graunte this O father for Jesus Christes sake our only mediatour and aduocate. Amen.

¶ Then shal folow this exhortation at certaine times when the Curate shal see the people negligent to come to the holy Communion.

E be come together at thys time derely beloued brethren, to fede at the lordes supper, vnto the whiche in goddes behalfe I byd you al that be here present, and beseche you for the lorde Jesus Christes sake, that ye wil not refuse to come therto, beyng so louingly called and bidden of god hymselfe. Ye knowe howe greuous and vnkynde a thyng it is, when a man hath prepared a riche feast, decked hys table with all kynde of prouision, so that there lacketh nothing but the ghestes to sit down: and yet they which be called, without any cause moste vnthankefully refuse to come. Whiche of you in suche a case woulde not be moued? who would not thynke a great iniury and wrõg done vnto him? Wherfore most derely beloued in Christ, take ye good hede, lest ye with drawyng your selues from this holy supper, prouoke goddes indignacion against you. It is an easy matter for a man to say, I wil not Communicate, because I am otherwyse letted with worldely busines: but such excuses be not so easely accepted and allowed beefore god. If any man say, I am a greuous sinner and therfore am afraied to come: wherfore then doe you not repent and amende. When god calleth you, be you not ashamed to saye you wyll not come? when you shoulde returne to God, wyll you excuse your selfe and saye that you be not ready? Consydre earnestely with your selues howe lytle suche feyned excuses shall auayle before G O D. They that refused the feaste in the Gospell, because they had boughte a farme, or woulde trye

theyr yokes of oxen, or because they wer maried, wer not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and accordyng to mine office, I bid you in the name of god, I cal you in Christes behalfe, I exhort you, as you loue your owne saluacion, that ye wilbe partakers of this holy Communion. And as the sonne of god did vouchesafe to yelde vp his soule by death vpon the Crosse for your helth: euen so it is your duetie to receue the communion together in the remembraunce of his death, as he hymselfe commaunded. Nowe if you will in nowyse thus do, consider with your selues how great Iniurye you do vnto god, & how sore punishment hangeth ouer your heads for the same. And wheras ye offend god, so sore in refusing this holy Banquet, I admonishe, exhort, and beseche you, that vnto this vnkindnes ye wil not adde any more. Which thing ye shal do, if ye stand by as gasers and lokers on them that do cõmunicate, & be no partakers of the same your selues. For what thing can this be accõpted els, thẽ a further contẽpt, & vnkindnes vnto god: Truly it is a great vnthankfulnes to say nay when ye be called: but the fault is much greater when men stande by, & yet wil neither eate nor drinke this holy Communion with other. I praye you what can this be els, but euen to haue the misteries of Christ in derision: It is said vnto all: Take ye & eate, Take & drinke ye al of this, do this in remembraũce of me. With what face then, or with what coũtenaunce shal ye heare these wordes: what wil this be els but a neglecting, a despising, & mocking of the Testament of Christ: wherfore, rather then you should so do, depart you hence & gene place to them that be godly disposed. But whẽ you depart, I beseche you, ponder with your selfes from whom you depart: ye depart frõ the lordes table, ye depart frõ your brethren, & frõ the banquet of most heauẽly fode. These thinges if ye earnestly cõsider,

ye

ye shal by gods grace returne to a better minde, for the obteining wherof, we shall make oure humble petycyons while we shal receiue the holy Communion.

And some tyme shalbe sayd this also, at the discrecion of the Curate.

Erely beloued, forasmuch as our duetie is to rendre to Almightie god our heauenlye father moste hartye thankes, for that he hath geuen his sonne oure sauiour Jesus Christ, not only to die for vs, but also to be our spiritual fode and sustenance, as it is declared vnto vs, aswell by goddes worde, as by the holy Sacramentes of his blessed body, and bloud, the which being so comfortable a thyng to them which receiue it worthely, and so daungerous to thē that wil presume to receiue it vnworthely: My duetie is to exhort you to considre the dignitie of the holy mistery, and the great perel of the vnworthy receyuyng therof, and so to searche and examine your own consciences, as you shoulde come holy and cleane to a moste godly and heauenly feaste: so that in no wise you come but in the mariage garment required of god in holy scripture, and so come and be receiued, as worthy partakers of such a heauēly table. The way & meanes therto is: First to examine your liues and conuersacion by the rule of gods commaundementes, & wherinsoeuer ye shal perceiue your selfes to haue offended, either by wil, word, or dede, there bewaile your own sinful liues, confesse your selfes to almightie god with ful purpose of amendment of life. And if ye shall perceiue your offences to be such, as be not only agaynst God, but also agaynst your neighbours, then ye shall recōcile your selues vnto them, ready to make restitucion and satisfaction accordyng to the vttermoste of youre powers, for all iniuries and wronges done by you to any other: and lykewyse beeyng ready to forgeue

other that haue offended you, as you would haue forgeuenesse of your offeces at gods hand: for otherwise the receiuing of the holy Cõmunion, doth nothing els but encreace youre damnacion. And beecause it is, requisite that no man should come to the holy Communion but with a ful trust in goddes mercy, and with a quiet conscience: therfore if there be any of you whiche by the meanes afore said cannot quiet his own conscience, but requireth further comfort or counsel: then let him come to me, or some other discrete and learned minister of gods word, & open his griefe, that he may receiue such goostly counsail, aduise, and comfort; as hys conscience maye be releued, & that by the ministery of gods worde, he may receiue comfort and the benefyte of absolucion, to the quieting of his conscience, and auoiding of al Scruple and doubtfulnes.

¶ Then shal the priest say this exhortacion.

DEerely beloued in the lord: ye that minde to come to the holy Communion of the body and bloud of our sauioure Christ, must consider what S. Paul wryteth to the Corinthians, howe he exhorteth al persons diligently to trie & examine them selfes, before they presume to eate of that bread, & drinke of that cup: for as the benefite is great if with a truly penitent heart and liuely fayth, we receiue that holy Sacrament, (for thē we spiritually eate the flesh of Christe, and drinke hys bloude, then we dwell in Chryste and Chryste in vs, we bee one with Chryste, and Christe with vs:) so is the daunger great, yf wee receiue the same vnworthely. For then we be giltie of the body and bloud of Christe oure sauiour. we eate & drynke our owne damnacyon, not consyderyng the lordes body. we kindle goddes wrath against vs, we prouoke

prouoke hym to plague vs wyth diuerse diseases, and sundry kyndes of death. Therefore, yf anye of you be a blasphemer of GOD, an hynderer or slaunderer of hys woorde, an adulterer, or be in malice or enuie, or in any other greuous crime, bewayle youre synnes, and come not to thys holye Table, leste after the takynge of that holye Sacramente, the Deuyll entre into you, as he entered into Judas, and fyll you full of all iniquities, and bringe you to destruction, bothe of bodye and soule. Judge therefore youre selues (brethren) that ye be not iudged of the Lorde. Repent you truely for youre synnes past, haue a lyuely and stedfast fayth in Christ our Sauiour. Amende your lyues, and be in perfecte charitie with all men, so shall ye be mete partakers of those holy misteries. And aboue al thinges, ye must geue most humble and hartie thankes to God the father, the sonne, and the holy ghost, for the redẽption of the worlde, by the death and passion of our sauiour Christe, bothe God and man, who dyd humble hym selfe, euen to the death vpon the Crosse, for vs myserable synners, whiche laye in darkenesse, & shadowe of death, that he myghte make vs the chyldren of God, and exalte vs to euerlastinge lyfe. And to thende that we should alwaye remembre the exceding greate loue of oure maister, and onely Sauioure Jesu Christ, thus dyinge for vs, and the innumerable benefytes (whiche by his precious bloudshedinge) he hath obteyned to vs, he hathe instituted and ordeyned holye misteries, as pledges of hys loue, and continuall remembraunce of hys death, to our greate and endles comforte. To hym therefore wyth the father and the holy Ghoste, lette vs geue (as we are most bounden) continuall thankes: submittinge oure selues wholy to hys holy wyll and pleasure, and studying to serue him in true holynesse and ryghteousnesse all the dayes of oure lyfe. Amen.

¶Then shal the Priest saye to them that come to receiue the holy Communion.

YOu that doe truely and earnestlye repente you of your synnes, and be in loue and charitie wyth your neyghbours, and entend to leade a newe lyfe, folowinge the commaundemētes of God, and walking from henceforth in hys holy wayes: Drawe nere, and take thys holy Sacrament to your comforte: make your humble confession to almightye God, before this congregacion here gathered together in his holy name, mekely knelynge vpon your knees.

¶Then shall this generall confession be made, in the name of al those that are mynded to receyue the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest hymself, al kneling humbly vpō theyr knees.

ALmighty God, father of our Lorde Iesus Christe, maker of all thinges, Iudge of al men, we knowledge and bewayle our manyfolde synnes and wickednes, whiche we from tyme to tyme most greuously haue committed, by thought, woorde, and dede, agaynst thy deuyne Maiestie: prouokinge moste iustely thy wrath and indignacion against vs: we do earnestly repent, and be hartely sory for these our misdoynges: the remembraunce of them is greuoule vnto vs, the burthen of them is intollerable: haue mercy vpon vs, haue mercye vpon vs mooste merciefull father, for thy sonne oure Lorde Iesus Christes sake: forgeue vs all that is paste, and graunt that we may euer hereafter, serue and please thee, in newnesse of lyfe, to the honour and glorye of thy name: Through Iesus Christe oure Lorde. Amen.

¶Then

¶ Then shal the Priest or the Bishop (being present) stand vp, and turninge himselfe to the people, saye thus.

Almightye God our heauenly father, who of his great mercy, hath promised forgeuenesse of synnes to all them, whiche wyth hartie repentaunce and true faythe, turne vnto him: haue mercy vpon you, pardon & deliuer you frō al your synnes, confirme and strengthe you in all goodnesse, and bring you to euerlasting lyfe: through Iesus Christ our Lorde. Amen.

¶ Then shall the priest also saye.

Heare what comfortable wordes our sauiour Christ sayeth, to all that truely turne to hym.

Come vnto me al that trauayl and be heauy laden, and I shall refreshe you. So GOD loued the world, that he gaue his onelye begotten sonne, to thende that all that beleue in hym, should not perishe, but haue life euerlastinge.

Heare also what sainct Paule sayeth.

This is a true saying, and worthye of all men to be receyued, that Iesus Christe came into the worlde to saue synners.

Heare also what sainct John sayeth.

Yf anye man synne, we haue an aduocate wyth the father, Iesus Christe the righteous, and he is the propiciation for our synnes.

¶ After the whych, the priest shall procede, sayinge.

Lyft vp youre heartes.

Aunswere.

We lyft them vp vnto the Lorde.

Priest

Prieste.

Let vs geue thankes vnto oure Lorde God.

Aunswere.

It is mete and right so to do.

Prieste.

It is very mete, ryght, and our bounden duetie, that we should at al tymes, and in al places, geue thankes vnto thee O lorde holy father, almightye euerlastinge God.

There shall folowe the proper Preface, accordinge to the tyme, yf there be any specially appointed: or els immediatly shall folowe. Therefore wyth Angelles. &c.

Proper Prefaces.

Upon Christmas daye, and seuen dayes after.

BEcause thou dyddeste geue Jesus Christe, thyne onely sonne, to be borne as this daye for vs, who by the operacion of the holye ghost, was made very man, of the substaūce of the Virgine Mary his mother, and that without spot of synne, to make vs cleane frō al sinne. Therefore. &c.

Upon Easter daye, and seuen dayes after.

BUt chiefly are we bounde to prayse thee, for the glorious resurrection of thy sonne Jesus Christ our Lord, for he is the very paschall lambe, which was offred for vs, & hath takē away the synne of the worlde, who by his death hath destroyed death, and by his rysing to life agayne, hath restored to vs euerlastinge lyfe. Therefore. &c.

Upon the Ascencion daye, and seuen dayes after.

Through

THroughe thy moste dere beloued, sonne, Jesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all hys Apostles, and in their syght Ascended vp into heauē, to prepare a place for vs, that where he is, thether might we also ascende, and reigne with him in glory. Therfore with Angelles. &c.

¶ Upon Whitsondaie, and sixe dayes after.

THrough Jesus Christ our lorde, according to whose most true promise, the holy goste came down this day from heauen, with a sodain great soūd, as it had been a mightie wynde, in the likenes of fierie tongues, lightinge vpon the Apostles, to teache them, and to leade them to all trueth, giuynge them both the gyfte of diuerse languages, and also boldnesse with feruent zeale, constantly to preache the Gospel vnto all nacyons, wherby we are brought out of darkenes and erroure, into the cleare light and true knowledge of the, and of thy sonne Jesus Christ. Therfore with. &c.

¶ Upon the feast of Trinitie onely.

IT is very mete, righte, and oure bounden duetie, that we should at al tymes, and in al places, geue thankes to thee, O lord, almightie and euerlastyng god, whyche art one god, one Lord, not one only person, but three persons in one substaunce: for that whiche wee beleue of the glory of the father, the same we beleue of the sōne, and of the holy goste without any difference, or inequalitie. Therfore with. &c.

¶ After which preface, shall folowe immediatly.

Therefore with Angelles, and Archangelles, and with all the companye of heauen, we laude and magnifie

magnifie thy glorious name, euermore prayling thee and saying.

Holy, holy, holy, Lorde God of hostes: heauen and yearth are full of thy glory, glory be to thee O lorde most hygh.

¶ Then shal the priest kneling down at Goddes borde, saye in the name of all them that shal receyue the Communion, this prayer folowyng.

E doe not presume to come to thys thy table (O mercifull Lorde) trustynge in our owne ryghteousnes, but in thy manifolde and greate mercies: we bee not worthy so muche as to gather vp the crommes vnder thy Table, but thou art the same Lorde, whose propertie is alwayes to haue mercye: graunte vs therfore (gracious lorde) so to eate the flesshe of thy dere sonne Jesus Christ, and to drinke his bloud, that our synful bodyes may be made cleane by his body, and our soules washed through his most precious bloude, and that we may euermore dwell in hym, and he in vs. Amen.

¶ Then the priest standing vp shal saye, as foloweth.

Almightie god our heauenly father, which of thy tender mercy diddeste geue thine only sonne Jesus Christ, to suffer death vpon the crosse for oure redemption, who made there (by hys one oblacyon of hymselfe once offered) a full, perfecte and sufficiente Sacrifice, oblacyon, and satisfaction, for the sinnes of the whole world, and did institute, and in his holy Ghospell commaunde vs, to contynue a perpetuall memorye of that hys precyous death, vntyll hys commynge agayne. Heare vs O mercyfull father wee beeseche thee: and Graunte that wee receyuing

uyng these thy creatures of bread and wine, according to thy sonne our sauiour Iesu Christes holy institucion, in remembraunce of his death and passiō, may be partakers of his most blessed body and bloud: who in the same night that he was betraied, toke bread, and whē he had geuen thankes, he brake it, and gaue it to hys Disciples, saying: Take, eate, this is my body which is geuen for you. Doe this in remembraunce of me. Lykewyse after supper he toke the cup, and when he had geuen thankes, he gaue it to them, saying: drinke ye all of this, for this is my bloud of the newe Testament, which is shed for you and for many, for remission of synnes, do this, as ofte as ye shal drinke it in remembraunce of me.

¶ Then shal the minister first receiue the Communion in both kyndes hymselfe, and nexte delyuer it to other ministers, if any be there present (that thei may helpe the chief minister) and after to the people in theyr handes kneling. And when he delyuereth the bread, he shall say.

Take and eate this, in remembraunce that Christe died for the, and fede on him in thy heart by faith, with thankes geuyng.

¶ And the minister that delyuereth the cuppe, shall saye.

Drinke this in remembraunce that Christes bloud was shed for thee, and be thankfull.

¶ Then shall the priest saye the lordes prayer, the people repeating after him euery peticion.

¶ After shalbe sayd as foloweth.

Lorde and heauenly father, we thy humble seruauntes, entierly desire thy fatherly goodnes, mercifully to accepte thys our Sacrifice of prayse and thankes geuyng: moste humbly beseechyng thee to graunte, that

that by the merites & death of thy sonne Iesus Christ, and through faith in his bloud, we and all thy whole churche, may obtein remission of our sinnes, and al other benefytes of hys Passion. And here we offer and prefēt vnto the, O lord, our selfes, our soules & bodies, to be a reasonable, holy, and liuely Sacrifice vnto the: humbly beseching the, that al we which be partakers of thys holy Communion, maye be fulfilled with thy grace and heauenly benediction. And althoughe we be vnworthy, through our manifolde synnes, to offer vnto thee any Sacrifice: yet we beseche thee to accepte this our bounden duetie and seruice, not weighing our merites, but pardoning our offences, throughe Iesus Christ our Lord, by whom and with whō, in the vnitie of the holy gost, al honour and glory be vnto the O father almightie, world without ende. Amen.

For this.

ALmightie and euerliuing God, we most hartely thāke the, for that thou doest vouchesafe to fede vs, whiche haue duely receiued these holy misteries, with the Spiritual fode of the most precious body and bloud of thy sonne, our sauiour Iesus Christ, and doest assure vs therby of thy fauour and goodnesse towarde vs, and that we be very membres incorporate in thy misticall body, whiche is the blessed companie of all faythfull people, and bee also heyres throughe hope, of thy euerlastyng kyngdome, by the merytes of the most precious death & passion of thy deare sonne: we now most humbly beseche the, O heauēly father, so to assist vs with thy grace, that we may cōtinue in that holy felowshyp, & do al such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord,

Lorde, to whom with thee and the holy goste, be all honour and glory, worlde without ende. Amen.

¶ Then shalbe sayd or song.

Glorye be to god on hygh. And in yearth peace, good wil towardes men. we praise thee, we blesse thee, we worshippe thee, we glorifie thee, we geue thankes to thee, for thy great glorye: O Lorde God heauenly kyng, God the father almightie. O lorde the onely begotten sonne Jesu Christ: O lord God, Lambe of god, sonne of the father, that takest away the sinnes of the world, haue mercy vpon vs: Thou that takest away the synnes of the world, haue mercy vpon vs. Thou that takest awaye the synnes of the world, receiue our prayer. Thou that sittest at the ryghte hande of God the father, haue mercy vpon vs: For thou only art holy: Thou only art the Lord. Thou only (O Chryste) with the holy goste, art moste high, in the glory of god the father. Amen.

¶ Then the Priest or the Bishoppe, if he be present, shall let them depart with this blessyng.

The peace of god which passeth al vnderstādyng, kepe your heartes and mindes, in the knowlege and loue of god, and of his sonne Jesu Chryst our Lorde: and the blessyng of god almightie, the father, the sonne, and the holy goste, bee emongeste you, and remayne with you alwayes. Amen.

¶ Collectes to be saied after the Offertorie, when there is no Communyon, euery suche daye one. And the same maye be sayed also as often as occasion shall serue, after the Collectes, eyther of Mornyng and Euenyng prayer, Communion, or Letany, by the discrecio of the minister.

Assist

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruauntes, towarde the attainmente of euerlastynge saluacion: that emong all the chaunges and chaunces of thys mortal life, thei may euer be defended by thy most gracious and ready helpe: through Christ our Lord. Amen.

OAlmightie lorde and euerliuing god, vouchesafe, we beseche thee, to directe, sanctifie, and gouerne, both our heartes and bodies, in the wayes of thy lawes, and in the woorkes of thy commaundementes: that through thy most mightie protection, both here and euer, we may be preserued in body and soule: through our lord and sauiour Jesus Christ. Amen.

GRaunte we beseche thee almightie God, that the wordes which we haue heard this day, with our outward eares, may throughe thy grace, be so grafted inwardly in our heartes, that they may bryng furth in vs, the fruicte of good liuyng, to the honour and prayse of thy name: throughe Jesus Christ our Lord. Amen.

PReuent vs, O lord, in al our doinges, with thy most gracious fauoure, and further vs with thy contynuall helpe, that in all oure woorkes begon, continued, and ended in thee: we may glorify thy holy name, and finally by thy mercie obtaine euerlastyng lyfe: through Jesus Christ our Lorde. Amen.

ALmightie God, the founteine of all wisedom, whiche knowest our necessities before we aske, and our ignorannce in askyng: we beseche thee

to

to haue compassion vpon our infirmities, & those thynges, whiche for our vnworthines wee dare not, & for our blyndnesse, we cannot aske, vouchesafe to giue vs for the worthinesse of thy sonne Jesus Christ our lorde. Amen.

Almighty God, which hast promised to here the petitions of them that aske in thy sonnes name, we beseche the mercifully to enclyne thyne eares to vs that haue made nowe our praiers and supplications vnto the: & graūt that those thynges whiche we haue faithfully asked, accordyng to thy wille, maye effectuallye bee obteined, to the relief of our necessitie, and to the setting furth of thy glory, through Jesus Christ our lorde. Amen.

¶ Upon the holy daies, if there be no Communion, shalbe saide all that is appoynted at the Communion, vntill the ende of the Homelie, concludyng with the generall praier for the whole state of Christes churche militant here in earth, and one or mo of these collectes before rehersed, as occasion shall serue.

¶ And there shalbee no celebracion of the Lordes Supper, except there bee a good nomber to communicate with the priest, accordyng to his discrecion.

¶ And if there be not aboue twentie persones in the parishe, of discrecion to receiue the Communion, yet there shalbee no Communion, except foure, or three at the least communicate with the Priest. And in Cathedrall and Collegiate Churches, where bee many Priestes and Deacons, thei shall all receiue the Communion with the minister euery Sondaie at the least, excepte thei haue a reasonable cause to the contrary.

¶ Although no order can be so perfectly deuised, but it maie be of some, either for their ignorance and infirmitie, or els of malice and obstinacie misconstrued, depraued, and interpreted in a wrong part: and yet because brotherly charitie willeth, that so muche as conueniently maie be, offences should be taken awaie, therfore, we willyng to do the same. Wheras it is ordeined in the boke of Common praier, in the administracion of the Lordes Supper, that the Communicantes knelyng, should receiue the holy Communion, whiche thyng beyng well ment, for a significacō of the humble and gratefull acknowlegyng of the benefi-

tes

tes of Chriſte, giuen vnto the worthy receiuor, and to auoyde the prophanacion and diſorder, whiche aboute the holy Communion might els enſue, leſt yet theſame kneelyng might be thought, or taken otherwiſe, we do declare that it is not ment thereby, that any adoracion is doen, or ought to be doen, either vnto the Sacramentall bread or wine, there bodily receiued, or vnto any reall and eſſenciall preſence there beyng, of Chriſtes naturall fleſche and blonde. For as concernyng the Sacramentall bread and wine, thei remain ſtill in their very naturall ſubſtaunces, and therfore maie not be adored, for that were Idolatrie, to be abhorred of all faithfull Chriſtians: and as concernyng the naturall body and bloud of our ſauiour Chriſt, thei are in heauen, and not here, for it is againſt the truthe of Chriſtes true naturall body, to be in mo places then in one, at one tyme.

¶ And to take awaie the Superſtition, whiche any perſone hath, or might haue in the breade and wine, it ſhall ſuffice that the bread be ſuche, as is vſuall to be eaten at the Table, with other meates, but the beſt & pureſt wheate bread that conuenientlie maie be gotten. And if any of the bread or wine remaine, the Curate ſhal haue it to his awne vſe.

¶ The breade and wine for the Communion, ſhalbe prouided by the Curate, and the Churche wardens, at the charges of the Pariſhe, and the Pariſhe ſhalbee diſcharged of ſuche ſommes of money, or other dueties, whiche hetherto thei haue paied for theſame, by order of their houſes euery Sondaie.

¶ And note, that euery Pariſhioner ſhall communicate, at the leaſt three tymes in the yere, of whiche Eaſter to bee one, and ſhall alſo receiue the Sacramentes, and other rites, accordyng to the order of this booke appoynted. And yerely at Eaſter, euery Pariſhioner ſhall reken with his Perſone, Vicare, or Curate, or his, or their deputie or deputies, and paie to them, or hym all Eccleſiaſticall dueties accuſtomably due then, and at that tyme to be paied.

The Mynistracion of Baptisme to be vsed in the Churche.

IT appeareth by auncient wryters, that the Sacramente of Baptisme in the olde tyme, was not commonlye ministred, but at two tymes in the yeare: at Easter, and Whytsontyde. At which tymes it was openly ministred, in the presence of all the congregacion: whiche custome (now being growen out of vse) althoughe it can not for many consideracions be well restored agayne, yet it is thoughte good to folowe the same as nere as conueniently may be: wherefore the people are to be admonished, that it is most conuenient that Baptisme should not be ministred but vpon Sondayes, and other holy dayes, when the moste noumbre of people maye come together, aswell for that the congregacion there present may testifye the receyuinge of them that be newely Baptysed into the noumbre of Christes Churche, as also because in the Baptisme of infantes, euery man present may be put in remembraunce of hys owne profession made to God in hys Baptisme.

For whyche cause also, it is expediente that Baptisme be ministred in the Englische tongue.

Neuertheless (yf necessytie so requyre) chyldren maye at all tymes be Baptised at home.

Publique Bap-
tisme.

¶ When there are chyldren to be Baptysed vpon the Sonday, or holy day, the Parentes shal geue knowledge ouernyght, or in the morning, afore the beginning of Morning prayer to the Curate. And then the Godfathers, Godmothers, and people, with the children, muste be ready at the Fonte, eyther immediatly after the laste Lesson at Morninge prayer, or els immediatlye after the laste Lesson at Euenynge prayer, as the Curate by his discretion shal appoynte. And then stãding there, the Priest shal aske whether the chyldren be Baptysed or no. If they answere, no. Then shall the Priest saye thus.

DEarely beloued, for asmuche as all men be conceyued and borne in synne, & that oure Sauiour Christe sayeth, none can entre into the Kyngdome of God (excepte he be regenerate, and borne a new of water and the holye Ghoste:) I beseche you to call vpon God the Father, throughe oure Lorde Iesus Christe, that of hys bounteous mercye, he wyll graunt to these chyldren, that thyng which by nature they cannot haue, that they maye be Baptysed with water and the holy ghost, and receyued into Christes holye churche, and be made lyuelye membres of the same.

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Then the Priest shall saye.

¶ Let vs praye.

Almightie & euerlastinge God, which of thy great mercy diddest saue Noe & his familie in the Arke, from perishing by water: & also dyddest safely leade the chyldren of Israel, thy people through the redde Sea: figuring thereby thy holy Baptisme, & by the Baptisme of thy welbeloued sonne Jesus Christe, diddeste sanctifye the floud Jordane & all other waters, to the misticall washing awaye of sinne: we beseche thee for thy infinite mercies, that thou wylt mercifully loke vpō these children, sanctifie them & washe them with thy holy ghost, that they beyng deliuered from thy wrath, maye be receyued into the Arke of Christes Church, and beynge stedfast in fayth, ioyeful through hope, & rooted in charitie, maye so passe the waues of thys troublesome world, that finally they may come to the land of euerlastinge lyfe, there to reygne wyth thee, worlde without ende: through Jesus Christe our Lord. Amen.

Almightie & immortal god, the ayde of al that nede, the helper of all that flee to thee for succour, the lyfe of thē that beleue, & the resurrection of the dead: we cal vpō thee for these infantes, that they comynge to thy holy Baptisme, maye receyue remissiō of theyr sinnes, by spiritual regeneratiō. Receiue thē (O lord) as thou hast promysed by thy welbeloued sonne, saying: Aske & you shal haue, seke & you shal fynd, knocke & it shalbe opened vnto you: So geue now vnto vs that aske. Let vs that seke fynde. Open the gate vnto vs that knock, that these infātes maye enioye the euerlastinge benediction of thy heauenly wasshinge, and may come to the eternall Kyngdom, whiche thou hast promysed by Christ our Lorde. Amen.

¶ Then shal the Priest saye: heare the wordes of the Gospell, wrytten by Sainct Marke in the tenth Chapter.

Mark.x. T a certayn tyme they brought children to Christ that he should touche them, & hys disciples rebuked those that brought them. But whē Jesus sawe it, he was displeased, and sayd vnto them: Suffre lyttle children to come vnto me, and forbid them not: For to suche belongeth the kyngdom of God. Verelye I say vnto you: whosoeuer doth not receyue the kingdom of God, as a lyttle chylde, he shall not entre therein. And when he had taken them vp in hys armes, he put his handes vpon them, and blessed them.

¶ After the Gospel is read, the Minister shal make this brief exhortacion vpon the woordes of the Gospell.

Rēdes, you heare in this Gospel the wordes of our sauiour Christ, that he commaunded the childrē to be brought vnto him: how he blamed those that would haue kept thē frō him: how he exhorteth al mē to folow theyr innocēcie. You perceyue how by his outward gesture & dede, he declared his good wyll towarde them. For he embraced them in hys armes, he layde his handes vpō them, and blessed them: doubt not ye therefore, but earnestly beleue, that he wyl lykewise fauourably receyue these present infantes, that he wil embrace them wyth the armes of hys mercye, that he wyll geue vnto them the blessynge of eternall lyfe, and make them partakers of hys euerlasting kingdom. Wherefore we being thus perswaded of the good will of our heauenlye father towarde these infantes, declared by his sonne Jesus Christ: & nothing doubting but that he fauourably alloweth thys charitable worke of ours, in bringinge

these

these children to his holy Baptisme: let vs faythfully and deuoutely geue thankes vnto him, and saye.

ALmightie and euerlasting God, heauenly father, we geue thee humble thankes, that thou haste vouchesafed to call vs to knowledge of thy grace & fayth in thee, encrease this knowledge, & confirme this faythe in vs euermore: Geue thy holy spirite to these infantes, that they maye be borne agayne, and be made heyres of euerlastinge saluacion, through our Lord Jesus Christ: who liueth & reigneth with thee & the holy spirite, now & for euer. Amen.

¶ Then the priest shal speake vnto the Godfathers and Godmothers, on this wyse.

WElbeloued frēdes, ye haue brought these chyldren here to bee Baptyzed, ye haue prayed that oure Lorde Jesus Christe would vouchesafe to receyue thē, to laye hys handes vpon them, to blesse them, to release them of theyr synnes, to geue them the kyngdom of heauen, and euerlasting lyfe. Ye haue heard also that our Lord Jesus Christ hath promysed in hys Gospel, to graunte all these thinges that ye haue prayed for: which promise he for his parte wyll moste surely kepe & performe. Wherfore after thys promyse made by Christ, these infantes must also faithfully for theyr parte promise by you that be their suerties, that they wyl forsake the deuyl and al his workes, and constantly beleue Goddes holy worde, and obediently kepe his commaundementes.

¶ Then shall the Priest demaunde of the Godfathers and Godmothers these questions folowynge.

Doest thou forsake the deuyll and al his workes, the vayne pompe, and glory of the worlde, wyth all couetouse desyres of the same, the carnall desyres of the flesh, so that thou wilt not folow, nor be led by them.

Aunſwere.

I forſake them all.

Miniſter.

Doeſt thou beleue in God the father almightye, maker of heauē & earth: And in Jeſus Chriſt his only begotten ſonne our Lord, and that he was conceyued by the holy ghoſte, borne of the vyrgyn Mary, that he ſuffred vnder Pontius Pilate, was crucified, dead, & buried, that he went downe into hel, & alſo did ryſe agayn the thyrd daye: that he aſcended into heauen, & ſytteth at the right hand of God the father almightye, & from thence ſhall come agayne at the ende of the worlde, to iudge the quycke and the dead.

And doeſt thou beleue in the holy ghoſt, the holy Catholique churche, the Communion of Sainctes, the remiſſion of ſynnes, the reſurrection of the fleſhe, & euerlastinge lyfe after death?

Aunſwere.

All thys I ſtedfaſtly beleue.

Miniſter.

Wylt thou be baptyſed in thys fayth?

Aunſwere.

That is my deſyre.

Then ſhal the Prieſt ſaye.

Mercyful God, graunt that the olde Adam in theſe chyldren may be ſo buried, that the newe man maye be rayſed vp in them. Amen.

Graūt that al carnal affections may dye in them, and that al thinges belonginge to the ſpirite, may liue & growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victorye and to triumphe agaynſte the deuyll, the worlde and the fleſhe. Amen.

Graunt that whoſoeuer is here dedicated to thee by

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our office & ministerie, may also be endued wyth heauēly vertues, & euerlastingly rewarded through thy mercy, O blessed lord God, who doest lyue and gouerne all thinges world without ende. Amen.

ALmightie euerliuing God, whose most dearely beloued sonne Jesus Christ, for the forgeuenes of our sinnes dyd shead out of his most precious syde, both water and bloud, and gaue commaundemēt to his disciples that they should go teache al nacions, and baptise them in the name of the father, the sonne, & of the holy ghost: Regard we beseche thee, the supplications of thy congregacion, and graunt that all thy seruauntes which shalbe baptised in this water, may receyue the fulnesse of thy grace, and euer remayne in the noumbre of thy faythfull & electe chyldren through Jesus Christ our Lorde.

Then the Priest shal take the childe in hys handes, & aske the name, and naming the chyld shal dyppe it in the water, so it be discretely and warely done sayinge.

N. I baptyse thee in the name of the Father, and of the Sonne, and of the holye Ghost. Amen.

And yf the chylde be weake, it shall suffyse to powre water vpon it, sayinge the foresayde wordes.

N. I baptyse thee in the name of the Father, & of the Sonne, and of the holy Ghost. Amen.

Then the Priest shall make a crosse vpon the chyldes forehead, sayinge.

WE receyue this childe into the congregacion of Christes flocke, and doe sygne hym wyth the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the fayth of Christ crucified, and manfully to fyght vnder hys banner agaynste synne, the worlde, and the deuyll,

and

and to continue Chriſtes faythfull ſouldiour, and ſeruaunt vnto hys lyues ende. Amen.

¶ Then ſhall the Prieſt ſaye.

SEynge now derely beloued brethren, that theſe chyldren bee regenerate & grafted into the body of Chriſtes congregacion: let vs geue thankes vnto God for theſe benefites, & with one accorde make our prayers vnto almighty God that they maye leade the reſt of theyr lyfe, accordinge to this beginninge.

¶ Then ſhalbe ſayde.

¶ Our father which art in heauen. &c.

¶ Then ſhall the Prieſt ſaye.

WE yelde thee heartie thākes moſt mercyfull father, that it hath pleaſed thee to regenerate this infant with thy holy ſpirite, to receyue hym for thy owne chyld by adoption, and to incorporate hym into thy holy congregacion. And humbly we beſeche thee to graūt that he being dead vnto ſinne, and lyuing vnto righteouſnes, and being buried with Chriſte in his death, maye crucifye the olde man, and vtterly abolyſhe the whole body of ſinne: that as he is made partaker of the death of thy ſonne, ſo he may be partaker of his reſurrectiō: ſo that finally wyth the reſidue of thy holy congregacion, he may be enheritour of thyne euerlaſtinge kyngdom: through Chriſt our Lord. Amen.

¶ At the laſt ende, the Prieſt calling the Godfathers and Godmothers together, ſhall ſaye thys ſhorte exhortacion folowinge.

FOr aſmuche as theſe children haue promiſed by you to forſake the Deuyll and all hys workes, to beleue

to beleue in God, and to ſerue hym: you muſte remēbre that it is your partes and dueties to ſee that theſe infantes be taught ſo ſoone as they ſhalbe able to learne, what a ſolemne vowe, promyſe, & profeſſion they haue made by you. And that they may knowe theſe thinges the better, ye ſhal call vpō them to heare ſermons: And chiefly ye ſhal prouide that they may learne the Crede, the Lordes Prayer, and the ten Commaundementes in the Engliſhe tongue, and all other thynges, which a Chriſtian man oughte to knowe and beleue, to hys ſoules health: & that theſe chyldren may be vertuouſly brought vp, to leade a godly & a Chriſtian lyfe, remembrynge alwayes that Baptiſme doeth repreſent vnto vs oure profeſſion, whiche is to folowe the example of our ſauiour Chriſt, & to be made like vnto him: that as he dyed and roſe agayne for vs, ſo ſhoulde we whiche are baptyſed, dye from ſynne, and ryſe agayne vnto ryghteouſneſſe, continually mortifyinge all oure euyll and corrupte affections, and daylye procedinge in all vertue, and godlynes of lyuynge.

¶ The Miniſter ſhal cōmaunde that the chyldrē be brought to the Biſhop to be confirmed of him, ſo ſone as they can ſaie in theyr vulgare tongue the articles of the fayth, the lordes prayer, and the .x. commaundementes, & be further inſtructed in the Cathechiſme ſet forth for that purpoſe, accordingly as it is there expreſſed.

Of them that be Baptiſed in priuate houſes, in tyme of neceſſitie.

¶ The Paſtours and Curates ſhall oft admoniſhe the people, that they deferre not the Baptiſme of infantes anye longer then the Sondaye, or other holye daye, nexte after the chylde bee borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate and by hym approued.

And

And alſo they ſhal warne thē, that without great cauſe and neceſſitie, they baptyſe not chyldren at home in theyr houſes. And when great nede ſhall compell them ſo to do, that then they miniſter it on this faſhion.

Firſt let thē that be preſent cal vpon God for his grace, and ſaye the Lordes prayer, yf the tyme wyll ſuffre. And then one of them ſhall name the chylde, & dippe him in the water, or powre water vpō him, ſaying theſe wordes.

N. I baptyſe thee in the name of the Father, and of the Sonne, and of the holye Ghoſt. Amen.

And let them not doubt, but that the childe ſo Baptiſed, is lawfully and ſufficiently Baptiſed, and ought not to be Baptiſed agayne in the Church. But yet neuertheleſſe, yf the child which is after this ſorte Baptiſed, do afterward lyue: it is expediēt that he be brought into the churche, to the entent the Prieſt maye examine and trie, whether the child be lawfully Baptiſed or no. And yf thoſe that bringe any child to the church do anſwere that he is already baptyſed, then ſhall the Prieſt examine them further.

By whom the chylde was Baptyſed:
who was preſent when the chyld was Baptyſed:
whether they called vpon God for grace and ſuccour in that neceſſitie:
with what thing, or what matter they did Baptiſe the chylde:
with what wordes the childe was Baptyſed:
whether they thinke the chylde to be lawfullye and perfectly Baptyſed:

¶ And yf the miniſter ſhall proue by the aunſweres of ſuche as brought the childe, that al thinges were done as they ought to be: Then ſhall not he Chriſten the chylde agayne, but ſhal receyue him, as one of the flock of the true Chriſtian people, ſayinge thus.

Certifye you, that in thys caſe ye haue done well, and accordinge vnto due order concerninge the Baptyſing of thys chyld, whyche beynge borne in originall ſynne and in the wrath of God, is nowe by the lauer of regeneration

neracion in Baptiſme, receyued into the noumbre of the chyldren of God, and heyres of euerlastinge lyfe: for oure Lorde Jesus Christe doeth not denye hys grace and mercy vnto suche infantes, but most louingly doth call them vnto him, as the holy gospel doeth wytnesse to our comforte, on thys wyse.

AT a certayne tyme they brought chyldren vnto Christe that he shoulde touche them, & his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayd vnto them: suffre lyttle chyldren to come vnto me, and forbyd them not, for to suche belongeth the kyngdome of God. Verely I saye vnto you, whosoeuer doeth not receyue the kyngdome of God as a lyttle chylde, he shall not entre therein. And whē he had taken them vp in his armes, he put hys handes vpon them and blessed them. Mark. x.

After the Gospell is read, the Minister shall make this exhortacion vpon the wordes of the Gospell.

BRendes, you heare in this Gospel the wordes of our Sauiour Christe, that he commaunded the chyldren to be brought vnto hym: how he blamed those that would haue kept them frō him: how he exhorted all men to folow their innocencie. Ye perceyue how by his outwarde gesture and dede, he declared his good wyl towarde them. For he embraced thē in hys armes, he layd his handes vpon them, & blessed them: doubt ye not therefore, but earnestly beleue, that he hathe lykewyse fauourably receyued thys presente infante, that he hathe embraced hym wyth the armes of hys mercye, that he hath geuen vnto hym the blessynge of eternall lyfe, and made hym partaker of hys euerlastynge Kyngdome. Wherefore we beynge

thus

thus perſwaded of the good wyll of oure heauenly father declared by his Sonne Jeſus Chriſte towardes this infante: Lette vs faythfully and deuoutely geue thankes vnto him, & saye the prayer which the Lorde himselfe taught, and in declaracion of our fayth, let vs recyte the articles conteyned in our Crede.

¶ Here the Miniſter wyth the Godfathers and Godmothers ſhall ſaye.

Our father which arte in heauen. &c.

¶ Then ſhal the Prieſt demaunde the name of the chyld, which beyng by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſaye.

Doeſte thou in the name of this chylde forſake the Deuyl and al his workes, the vayne pompe, and glory of the worlde, wyth al the couetous deſyres of the ſame, the carnall deſyres of the fleſhe, and not to folow, and be led by them?

Aunſwere.

I forſake them all.

Miniſter.

Doeſte thou in the name of thys chylde profeſſe thys fayth, to beleue in God the father almightie, maker of heauen and earth. And in Jeſus Chriſt his onely begotten ſonne our Lorde, and that he was conceyued by the holy ghoſte, borne of the virgin Mary, that he ſuffred vnder Poncius Pilate, was crucified, dead & buryed, that he wente downe into hell, & alſo dyd ryſe agayne the thyrde day: that he aſcended into heauen, & ſitteth at the ryght hand of God the father almightie: and from thence he ſhal come agayn at the ende of the worlde, to iudge the quicke and the dead?

And doe you in hys name beleue in the holy ghoſte. The holy Catholique Churche. The Communion of ſainctes. The remiſſion of ſynnes. Reſurrection, and euerlaſtinge lyfe after death?

Aunſwere.

All thys I ſtedfaſtly beleue.

Let

¶ Let vs praye.

ALmightie and euerlastinge God heauenly father, we geue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace, and fayth in thee: increase thys knowledge, & confyrme thys fayth in vs euermore: Geue thy holy spyrite to this infante, that he beynge borne agayne, and beynge made heyre of euerlasting saluacion, throughe our Lorde Iesus Christ, may continue thy seruaunt, and attaine thy promyse, throughe the same our Lord Iesus Christ thy sonne: who liueth & reygneth with thee in the vnitie of the same holy spyryte euerlastingly. Amen.

¶ Then shal the minister make this exhortacio, to the Godfathers, and Godmothers.

FOr asmuche as this childe hath promised by you to forsake the deuil and all his workes, to beleue in God, and to serue hym: you must remēbre that it is your parte and duetie to see that this infant be taught so soone as he shalbe able to learne, what a solemne bowe, promyse, and profession he hathe made by you, and that he maye knowe these thinges the better, ye shall call vpon hym to heare sermons: And chiefly ye shal prouyde that he may learne the Crede, the lordes Prayer, and the ten Commaundementes in the Englishe tongue, and all other thynges whyche a Christian man oughte to knowe and beleue, to hys soules health, & that this chylde may be vertuously broughte vp, to leade a godly & a Christian lyfe: Remembrynge alwaye that Baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of oure sauioure Christe, and be made lyke vnto hym: that as

he

he dyed and rose agayne for vs: so shoulde we whiche are baptysed, dye from synne, and ryse agayne vnto ryghteousnesse, continually mortifyinge all oure euyll and corrupte affections, and daylye procedinge in all vertue, and godlynes of lyuynge.

¶ And so forth, as in Publique Baptisme.

¶ But yf they which bring the infantes to the Churche, doe make an vncertayn answere to the Priestes questions, and saye that they cannot tel what they thought, dyd, or sayde in that greate feare, and trouble of mynde, (as oftentymes it chaunceth) then lette the Priest Baptyse him in forme aboue wrytten concernynge Publique Baptysme, sayynge that at the dyppinge the Chylde in the Fonte, he shal vse this forme of wordes.

Yf thou be not baptysed already. N. I baptyse thee in the name of the Father, and of the Sonne, and of the holye Ghoste. Amen.

Confirmacion wherein is conteyned a Cathechysme for Childzen.

TO the ende that Confirmacion may be mi-
niſtred to the moze edifyeng of ſuch as ſhal
receiue it(accozding to ſainct Paules doc-
trine,who teacheth that al thinges ſhould
be done in the Churche to the edificacion of
theſame)it is thought good that none her-
after ſhalbe confirmed,but ſuch as can ſay
in their mother tongue the articles of the
fayth,the Lozdes pzayer , and the.x.com-
maundementes:And can alſo anſwere to ſuche queſtions of this
ſhozt Cathechiſme,as the Biſhop(oz ſuche as he ſhal appointe)
ſhal by his diſcrecion appoſe them in.And this ozdze is moſt cõ-
ueniente to be obſerued foz dyuers conſideracions.

Firſt,becauſe that when childzen come to the yeres of diſcreciõ,
and haue learned what their godfathers and godmothers pzo-
miſed foz them in baptiſme,they may then thẽſelues with their
own mouth,& with their own conſent,openly befoze ẏ Churche,
ratifie and confirme theſame:and alſo pzomiſe that by the grace
of god,they wil euermoze endeuour themſelfes faithfully to ob-
ſerue and kepe ſuche thynges,as they by their owne mouth and
confeſſion haue aſſented vnto.

Secondly,foza ſmuche as Confirmacion is miniſtred to them
that be Baptiſed,ẏ by impoſicion of handes,& pzayer,they maye
receiue ſtrength,& defence againſte all temptacions to ſinne,and
the aſſaultes of the wozlde,& the Deuil:it is moſt mete to be mi-
niſtred when childzen come to that age,ẏ partly by the frailtie of
their own fleſh,partly by the aſſaultes of the wozld,& the Deuil,
they begyn to be in daunger to fall into ſondzy kindes of ſynne.

Thirdly,foz that it is agreable with the vſage of ẏ Churche
in times paſt,wherby it was ozdeined that Confirmaciõ ſhould
be miniſtred to them that were of perfect age,that thei being in-
ſtructed in Chziſtes religion,ſhoulde openly pzofeſſe their owne
fayth, and pzomiſe to be obedyente vnto the wyll of God.

And that noman ſhal thynke that any detriment ſhall come to
childzen by deferryng of their Confirmacion:he ſhal knowe foz
truth,that it is certeyne by Goddes wozde,that childzen be-
yng baptiſed,haue al thynges neceſſary foz their ſalua-
cion,and be vndoubtedly ſaued.

A Cathechisme, that is to

say, an instruccion to be learned of euery child, before he be brought to be Confyrmed of the Bisshoppe.

Question.

What is your name?

Aunswere.

N. or. M.

Question.

Who gaue you this name?

Aunswere.

My godfathers and Godmothers in my baptisme, wherin I was made a membre of Christ, the childe of God, and an enheritour of the kyngdome of heauen.

Question.

What did your godfathers and godmothers then for you?

Aunswere.

They did promise and bowe three thynges in my name. Fyrst, that I shoulde forsake the deuill and all his woorkes and pompes, the vanities of the wicked world, and all the sinfull lustes of the flesh. Secondly, that I shoulde beleue all the articles of the christen fayth. And thirdly, that I should kepe Goddes holye will and commaundementes, and walke in thesame all the dayes of my lyfe.

Question.

Doest thou not thinke that thou art bound to beleue and to doe as they haue promised for thee?

Aunswere.

Yes verely. And by Gods helpe so I wil. And I hertely thanke our heauenly father, that he hath called me to this state of saluacion, through Jesus Christe our sauiour. And I praye God to geue me hys grace, that I may continue in thesame vnto my lyues ende.

Question.

Question.

Rehearse the articles of thy beliefe.

Aunswere.

I Beleue in god the father almightie, maker of heauen and of earth. And in Jesus Christ his only sonne our Lord. whiche was conceiued of the holy goste, borne of the virgyn Mary. Suffred vnder Ponce Pilate, was crucifyed, dead and buryed, he descended into hell. The thirde day he rose again from the dead. He ascended into heauen, and sitteth at the righte hande of God the father almightie. Frō thence he shal come to iudge the quicke and the dead. I beleue in the holy Goste. The holy Catholyke Churche. The communion of sainctes. The forgiuenes of synnes. The resurrection of the body. And the lyfe euerlastyng. Amen.

Question.

What doest thou chiefelye learne in these articles of thy beliefe?

Aunswere.

First, I learne to beleue in god the Father, who hath made me and al the world.

Secondly, in god the sonne, who hath redemed me and al mankynde.

Thirdly, in god the holy goste, who sanctifieth me and al the electe people of god.

Question.

You sayd that your godfathers and godmothers did promise for you that you should kepe gods commaundementes. Tel me how many there be?

Aunswere.

Tenne.

Question.

Whiche be they?

Aunswere.

The same whiche god spake in the. xx. Chapter of Exodus, sayeng: I am the lorde thy God whiche

haue brought thee out of the land of Egipt, out of the house of bondage.

i. Thou shalt haue none other goddes but me.

ii. Thou shalt not make to thy selfe anye grauen ymage, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the yearth: thou shalte not bowe downe to them, nor woorshippe them. For I the Lorde thy God am a gelous God, and visite the synnes of the fathers vpon the chyldren, vnto the thirde and fourth generacion of them that hate me, and shewe mercye vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou shalt not take the name of the Lorde thy God in vayne: for the Lord wil not hold him gultlesse that taketh his name in vayne.

iiii. Remembre that thou kepe holy the sabboth day. Sixe dayes shalte thou laboure and doe all that thou hast to doe: but the seuenth day is the Sabboth of the lord thy god. In it thou shalte doe no maner of worke, thou and thy sonne & thy daughter, thy man seruaunt, and thy maide seruaunt, thy Catell, and the straunger that is within thy gates: for in sixe dayes the Lorde made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye. Wherefore the Lorde blessed the seuenth daye, and halowed it.

v. Honour thy father and thy mother, that thy daies may be long in the land which the lord thy god geueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalte not beare false witnesse agaynst thy neighbour.

x. Thou

x. Thou shalte not coueite thy neyghbours house, thou shalte not coueite thy neighbours wife, nor his seruaunte, nor hys mayde, nor his oxe, nor his asse, nor any thing that is his.

Question.

what doest thou chiefly learne by these commaundementes?

Aunswere.

I learne two thynges. My duetie towardes God, and my duetie towardes my neighbour.

Question.

what is thy duetie towardes God?

Aunswere.

My duetie towarde God is, to beleue in hym, to feare him, and to loue hym with all my hearte, with all my mynde, with all my soule, and with all my strength. To woorshyp hym. To geue hym thankes. To put my whole trust in hym. To calle vpon hym. To honour his holy name, and his woord, & to serue him truely all the dayes of my lyfe.

Question.

what is thy duetie towardes thy neighbour?

Aunswere.

My duetie towardes my neighbour is, to loue him as my self. And to do to al mē as I would they should do vnto me. To loue, honour and succour my father & mother. To honour and obey the Kyng and hys ministers. To submit my self to all my gouernours, teachers, spiritual pastours and maisters. To ordre my selfe lowly and reuerently to all my betters. To hurt no bodye by woorde nor dede. To bee true and iust in all my dealynge. To beare no malice nor hatred in my hearte. To kepe my handes from pickyng and stealyng, and my tongue from euill speakyng, lying and slaundering. To kepe my bodye in temperaunce, sobernes, and chastitie. Not to couet, nor desyre other

mens goodes. But learne and laboure truely to geat myne owne liuing, and to doe my dutie in that state of lyfe, vnto which it shal please God to cal me.

Question.

My good childe knowe this, that thou art not able to doe these thynges of thy selfe, nor to walke in the commaundementes of god, and to serue hym, without his special grace, which thou must learne at al times to cal for by diligent prayer. Let me heare therefore if thou canst say the Lordes prayer:

Aunswere.

OUr father, whiche art in heauen, hallowed be thy name. Thy kyngdom come. Thy will be done in earth as it is in heauen. Geue vs thys daye our daylye bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptacyon. But delyuer vs from euil. Amen.

Question.

What desirest thou of god in thys prayer:

Aunswere.

I desire my lord god our heauenly father, who is the geuer of all goodnes to sende hys grace vnto me and to al people, that we may worshyp hym, serue him, and obey hym as we ought to doe. And I pray vnto God, that he wil sende vs all thynges that be nedeful both for our soules and bodies. And that he wil be mercyful vnto vs and forgeue vs our synnes: and that it wyll please hym to saue and defende vs in all daungers gostly and bodily: And that he will keepe vs from all synne and wyckednes, and from our gostly enemy, and from euerlastyng death. And thys I truste he wil doe of hys mercy and goodnes, throughe oure Lorde Jesu Christ. And therefore I saye, Amen. So be it.

So sone as the childzen can say in theyr mother tongue, the artycles of the fayth, the Lordes prayer, the .x. Commaundementes: and also can answer to such questiõs of this short

Cathechisme

Cathechisme, as the Bishop (or such as he shal appoynt) shall by his discrecion appose them in: then shall they be brought to the Bishoppe by one that shalbe hys Godfather, or Godmother, that euery child may haue a witnes of his confirmacion.

¶ And the Bishop shall confyrme them on this wise.

Confirmacion.

Our helpe is in the name of the Lorde.

Aunswere.

Which hath made both heauen and earth.

Ministre.

Blessed is the name of the Lorde.

Aunswere.

Henceforth world without ende.

Ministre.

Lord heare our prayer.

Aunswere.

And let our crye come to thee.

¶ Let vs pray.

ALmightie and euerliuing God, who hast vouchesafed to regenerate these thy seruauntes by water and the holy goste, & hast gyuen vnto them forgyuenes of al their sinnes: strengthen thē we beseche thee (O Lord) with the holy goste the comforter, and daylye encrease in them thy manifold gyftes of grace: the spirit of wisdome and vnderstanding, the spirite of counsell and gostly strength, the spirite of knowledge and true godlines: and fulfill them (O Lord) with the spirite of thy holy feare. Amen.

Then the Bisshoppe shal laye his hande vpon euery childe seuerally, saying.

Defende, O Lorde, this childe with thy heauenlye grace, that he may continue thyne for euer, and daylye encrease in thy holye spirite more and more, vntyll he come vnto thy euerlasting kingdome. Amen.

Then shall the Bishop saye.

Let vs praye.

Almighty euerliuing god, whiche makeste vs both to will, and to doe those thynges that be good & acceptable vnto thy Maiestie: we make oure humble supplycations vnto thee for these children, vpon whom (after the example of thy holy Apostles) we haue laid our handes, to certifie them (by this signe) of thy fauoure, and gracious goodnes toward them: let thy fatherly hand, we beseche thee euer be ouer them, let thy holy spirite euer be with thē, and so leade them in the knowledge and obedience of thy word, that in the end they may obteine the euerlasting life: through our lord Jesus Christ, who with thee and the holy goste lyueth and reigneth one God, worlde wythout ende. Amen.

Then the Bishoppe shal blesse the children, thus saying.

The blessing of god Almightie, the father, the sonne, and the holy goste, be vpon you, and remaine with you for euer. Amen.

The Curate of euery Parishe, or some other at his appoynctment, shal diligently vpō Sondaies, & holy daies half án houre before Euensong, openly in the Churche instruct and examyn so many children of his parishe sent vnto him, as ỹ time wil serue, & as he shal thinke cōuenient, in some part of this Cathechisme.

And all Fathers, Mothers, Maisters, and Dames, shall cause theyr chyldren, seruauntes, and prentises (whiche haue not learned theyr Cathechisme) to come to the church at the time appoynted, and obediently to heare, & be ordered by the Curate, vntil such time as they haue learned al that is here appoincted for them to learne. And whēsoeuer the Bishop shal geue knowledge for childrē to be brought afore him to any cōuenient place, for theyr confirmacion: Then shal the Curate of euery parish either bryng or send in writing, ỹ names of al those children of his parishe, which can say the Articles of their fayth, the Lordes praier, & the .x. commaundementes: & also how many of thē can aunswere to thother questions conteined in this Cathechisme.

And there shal none be admitted to the holy Communion, vntil such tyme as he can say the Cathechisme and be confirmed.

The

The fourme of solemnizacyon of Matrymonye.

First the bannes must be asked three seuerall Sondayes, or holy dayes, in the seruice tyme, the people beyng present after the accustomed maner.

And if the persons that woulde be maryed dwell in diuers Parisches, the bannes must be asked in both Parisches, and the Curate of thone Parysche shall not solemnize Matrimonie betwixt them, without a certificat of the bannes, beeyng thryse asked from ỹ Curate of the other Parisshe. At the daye appoynted for Solemnizacion of Matrimonye, the persones to be maryed shal come into the bodye of the churche, with theyr frendes and neyghboures. And there the Priest shall thus saye.

DEarely beloued frendes, we are gathered together here in the syght of God, and in the face of hys congregacyon, to ioyne together thys man and thys woinanne in holy matrimonie, whiche is an honorable estate instituted of god in Paradise, in the time of mans innocency: signifying vnto vs the mistical vnion, that is betwixte Chryst & his Churche: which holy estate Christe adourned and beutified wyth his presence and firste miracle that he wroughte in Cana of Galilee, and is commended of sainct Paul to be honourable among al men, and therfore is not to be enterprised, nor taken in hande vnaduisedly, lightely or wantonly, to satisfie mens carnall lustes, and appetites, lyke brute beastes that haue no vnderstandynge: but reuerentlie, discretely, aduisedly, soberly, & in the feare of god: Duely cõsidering the causes for whiche Matrimony was ordained. One was the procreatiõ of childrẽ, to be brought vp in the feare and nourtur of the lord, and praise of god. Secondly, it was ordeined for a remedye agaynste synne, and to auoide

auoyde fornication, that such persons as haue not the gift of continencie, might marye, and kepe themselues vndefyled membres of Christes bodie. Thirdelye, for the mutuall societie, helpe and coumforte, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present, coime now to be ioyned. Therefore, if any man can shewe any iust cause, why they maye not lawfully be ioyned together: let hym now speake, or elles hereafter for euer holde his peace.

And also speakyng to the persones that shalbe maried, he shall saye.

I require and charge you (as you wil answere at the dreadful day of iudgemēt, whē the secretes of al hartes shall bee disclosed) that if either of you doe knowe any impediment why ye may not be lawfully ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so many as bee coupled together otherwayes then gods word doth allowe, are not ioined together by god, neither is their Matrimonye lawfull.

At whiche daye of mariage if any man doe allege and declare any impediment why thei may not be coupled together in Matrimony, by gods law or the lawes of this Realme: and wyl be bounde, and sufficient suerties with him, to the parties, or elles put in a caucion to the full value of such charges as the persons to be maried doeth susteine to proue his allegacion: thē the Solemnizacion must be deferred vnto such tyme as the trueth be tryed. Yf no impedimente bee alleged, then shal the Curate saye vnto the man.

WIlte thou haue this woman to thy wedded wyfe, to lyue together after gods ordinaunce in the holy estate of Matrimonye: wilt thou loue her, comfort her, honour, and kepe her, in sickenes, and in health: And forsakyng al other, kepe thee only to her so longe as you both shal lyue:

The man shal aunswere.

I wyll.

Then

Then shal the priest saye to the woman.

N. Wylte thou haue this man to thy wedded housbande. To lyue together after goddes ordinaunce, in the holy estate of matrimonye: wylte thou obey hym and serue hym, loue, honor and kepe him, in sickenes and in health, and forsakyng all other kepe thee onely vnto hym, so long as you both shal lyue:

The woman shall answere.

I wyll.

Then shal the Minister say.

Who geueth this woman to be maried vnto this mã:

And the ministre receiuing the woman at her father or frendes handes: shal cause the man to take the woman by the ryght hande, and so either to geue their trouth to other. The man first saying.

I. N. take thee N. to my wedded wyfe, to haue and to holde from this day forewarde, for better, for worse, for richer, for poorer, in sickenes & in health, to loue and to cherish, til death vs depart, accordynge to Goddes holy ordynaunce: And therto I plight thee my trouth.

Then shal they loose theyr handes, and the woman takyng again the man by the ryght hande shall saye.

I. N. take thee N. to my wedded husbande, to haue and to holde from thys day forewarde, for better, for worse, for richer for poorer, in sickenes and in health, to loue, cherish, and to obeye, till death vs departe, according to gods holy ordynaunce: And thereto I geue thee my trouth.

Then shal they agayne loose their handes, and the man shal geue vnto the woman a ryng, laying the same vpon the boke with the accustomed duty to the priest and clerke. And the priest taking the ring, shal delyuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by ỹ priest, shal say.

With this ryng I thee wedde: with my body I thee worship: and with all my worldely goodes I the endowe. In the name of the father, and of the sonne, and

of the

of the holy goſt. Amen.

Then the man leauing the ryng vpon the fourth fynger of the womans left hand, the Miniſtre ſhall ſaye.

Let vs praye.

Eternall God, creatour and preſeruer of all mankind, geuer of al ſpirituall grace, the auctour of euerlaſting life: Send thy bleſſing vpon theſe thy ſeruauntes, this man and this woman, whom we bleſſe in thy name, that as Iſaac and Rebecca liued faithfully together: ſo theſe perſones may ſurely perfourme and kepe the bowe and couenaunt betwixt them made: whereof this ryng geuen and receiued, is a token and pledge, and may euer remayn in perfect loue and peace together, and liue according to thy lawes: through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt ioyne theyr righthandes together and ſay.

Thoſe whom God hath ioyned together, let no man put aſunder.

Then ſhall the Miniſter ſpeake vnto the people.

Foraſmuche as N. and N. haue conſented together in holy wedlocke, and haue witneſſed the ſame before God and this companye, and thereto haue geuē and pledged their trouth either to other, and haue declared theſame by geuing and receuing of a ryng, and by ioynyng of handes: I pronounce that they bee man and wyfe together. In the name of the father, of the ſonne, and of the holy goſt. Amen.

And the Miniſtre ſhall adde this bleſſing.

God the father, God the ſonne, God the holye goſt, bleſſe, preſerue, and kepe you: the Lorde mercifullye with his fauour looke vpon you, and ſo fill you with all ſpirituall benediction and grace, that you maye ſo liue together in thys lyfe, that in the worlde to come, you may haue lyfe euerlaſting. Amen.

Then

¶Then the Ministers or Clerkes going to the Lordes table, shall say or syng, this Psalme folowing.

Blessed are all they that feare the lord: and walke in his wayes. Beati omnes. Psa. cxxviii.

For thou shalte eate the laboure of thy hãdes: O wel is the, & happy shalt thou be.

Thy wyfe shalbe as the fruitfull vyne: vpon the walles of thy house.

Thy children like the Oliue braunches: rounde about thy table.

Lo, thus shal the mã be blessed: that feareth the lord.

The lord from out of Sion, shal blesse the: that thou shalt see Hierusalem in prosperitie, al thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israell.

Glory be to the father. &c. As it was in the. &c.

¶Or els this Psalme folowing.

God be merciful vnto vs and blesse vs: and shewe vs the lyght of hys countenaunce, and be mercifull vnto vs. Deus misereatur. Psa. lxvii

That thy way may be knowẽ vpon the earth: thy sauing health among al nacions.

Let the people prayse thee (O God:) yea let all the people prayse thee.

O let the nacions reioice and be glad: for thou shalt iudge the flocke righteously, and gouerne the nacions vpon the earth.

Let the people prayse thee (O God) let all the people prayse thee.

Then shal the earth bryng furth her encrease: and God, euen our God, shal geue vs his blessing.

God shall blesse vs, and all the endes of the world shall feare him.

Glory be to the father. &c. As it was in the. &c.

¶The Psalme ended, and the man and the woman knelyng afore the Lordes table: the priest standyng at the table, and turning his face towarde them, shall saye.

Lorde

Lord haue mercy vpon vs.

Aunswere.

Christ haue mercy vpon vs.

Ministre.

Lorde haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptacyon.

Aunswere.

But delyuer vs from euil. Amen.

Ministre.

O Lorde saue thy seruaunte: and thy handemayde.

Aunswere.

Whiche put their trust in thee.

Ministre.

O Lorde sende them helpe from thy holy place.

Aunswere.

And euermore defende them.

Ministre.

Be vnto them a towre of strength.

Aunswere.

From the face of theyr enemie.

Ministre.

O Lorde heare our prayer.

Aunswere.

And let our crye come vnto thee.

The Ministre.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy seruauntes, and sowe the sede of eternal lyfe in theyr myndes, that whatsoeuer in thy holy worde they shall profitably learne, they may in dede fulfyll the same. Loke O Lorde mercyfullly vpon them from heauē, and blesse them. And as thou diddest sende thy blessyng vpon Abraham and Sara to theyr great comfort: so vouchesafe to sende thy blessyng vpon these thy seruauntes, that they obeying thy wyl, and alway beyng in safetie vnder thy protection, may abide in thy loue vnto theyr liues ende, throughe Jesu Christ our Lorde. Amen.

Thys

This prayer next folowing shalbe omitted, where the woman is past child birth.

O Merciful lord and heauenly father, by whose gracious gift mãkind is encreased: we beseche the assist with thy blessing these two persõs, that they may both be fruitful in procreation of children, & also liue together so long in godly loue & honestie, that they may see theyr chyldrens chyldren, vnto the third and fourth generation, vnto thy prayse and honor: through Jesus Christe our Lorde. Amen.

O God, whiche by thy mighty power hast made all thinges of naught, whiche also after other thynges set in order, didst appoynt that out of man (created after thine owne ymage and similitude) woman should take her beginning, and knitting them together didst teache that it should neuer be lawful to put asunder those, whom thou by matrimonie hadst made one: O god which hast consecrated the state of matrimonie, to such an excellent misterye, that in it is signified & represented the spirituall mariage & vnitie betwixt Christ and his church: Loke mercifully vpon these thy seruauntes, that both this mã may loue hys wife, according to thy word (as Christe did loue hys spouse the churche who gaue himselfe for it, louyng & cherishing it euen as his owne flesshe.) And also that this woman may be louing & amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnes, sobrietie and peace, be a folower of holy and godly matrones: O lord blesse them both, and graunte them to inherite thy euerlastyng kyngdome: through Jesus Christe our Lorde. Amen.

¶ Then shal the priest say.

ALmightie God, whiche at the beginnyng dyd create our fyrst parentes Adam and Eue, & did sanctifie & ioine thẽ together in mariage: powre vpon

vpon you the richesse of hys grace, sanctifie and blesse you, that ye may please hym both in body & soule, and liue together in holy loue, vnto your liues ende. Amē.

¶ Then shal begyn the communion, and after the gospell shalbe sayd a sermō, wherin ordinarely (so oft as there is any mariage) thoffice of a man and wyfe shalbe declared, accordyng to holy scripture: or yf there be no sermon, the minister shal reade this that foloweth.

All ye which be maried, or which entēde to take the holy estate of matrimonie vpon you: heare what holy scripture doth say, (as touching the dutie of husbādes towarde their wiues) and wyues towarde theyr husbandes. Saincte Paul (in hys Epistle to the Ephesians the fifth Capter) doth giue this commaundement to all maryed men.

Ye housbandes loue your wyues, euen as Christe loued the churche, and hath geuen hymselfe for it, to sanctyfye it, purgynge it in the fountayne of water, through thy word, that he might make it vnto hymselfe, a glorious cōgregacion, not hauing spot or wrincle, or any suche thyng, but that it shoulde be holy and blameles. So menne are bound to loue theyr owne wyues as their owne bodyes. He that loueth his own wyfe loueth hymselfe. For neuer did any man hate his own flesh, but nourisheth and cherisheth it, euen as the Lorde doeth the congregacion, for we are membres of hys body, of his flesh, and of hys bones.

For this cause shal a man leaue father and mother, and shalbe ioyned vnto his wife, and they two shalbe one flesh. This mistery is great, but I speake of Christ and of the congregacion. Neuertheles, let euery one of you so loue his owne wyfe, euen as hymselfe.

Colo. iiii. Likewise the same saincte Paul (writing to the Colossians) speaketh thus to al men that be maried. Ye men loue your wiues, and be not bitter vnto them.

1. Pet. iii. Heare also what saincte Peter thapostle of Christe, whiche was hymselfe a maried man (sayeth vnto all

men

men that are maried. Ye husbandes dwel wyth youre wyues according to knowledge: Geuyng honoure vnto the wyfe as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that youre prayers bee not hyndred.

¶ Hetherto ye haue heard the duetie of the husband towarde the wyfe.

¶ Now lykewyse ye wyues heare & learne your duetye towardes youre husbandes, euen as it is playnely set forth in holy scripture.

Sainct Paule (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye wo- Ephes. v.
men, submitte your selues vnto your owne husbandes as vnto the Lorde: for the husbande is the wyues head, euen as Christe is the head of the Church. And he is also the sauiour of the whole body. Therfore as the churche or congregation, is subiect vnto Christ: so lykewyse let the wyues also bee in subiection vnto theyr owne husbandes in all thinges. And agayn he saith: Let the wife reuerēce her husbād. And (in his Epistle to the Collossians) Sainct Paule Collo. iii
geueth you thys shorte lesson. Ye wyues submyt youre selues vnto your owne husbandes, as it is conuenient in the Lorde.

Sainct Peter also doeth instruct you very godly, thus saying: Let wyues be subiect to theyr owne houlbandes, so that yf any obeye not the word, they may be wōne wythout the worde, by the cōuersacio of the wiues, while they behold your chaste cōuersacion coupled with feare, whose apparel let it not be outward, with broyded heere & trimming aboute with golde, eyther in puttinge on of gorgeous apparel: but let the hydde mā which is in the heart, be without al corrupcion, so that the spirite be milde and quiete which is a precious thinge in the syght of God. i. Peter. iii

For after this maner (in the olde tyme) dyd the holye women which trusted in God apparel theim selues beynge subiect to theyr owne husbādes: as Sara obeyed Abrahaim callynge him Lord, whose daughters ye are made doyng wel, & being not dismaide with any feare.

The newe maried persons (the same daye of theyr mariage) muste receyue the holy Communion.

The ordre for the visitacion of the Sicke.

The priest entring into the sicke persons house, shall saye.

Peace be in thys house, and to all that dwell in it.

When he commeth into the sycke mans presence, he shall saye, knelynge downe.

Remembre not Lorde our iniquities, nor the iniquities of oure forefathers. Spare vs good Lorde, spare thy people, whom thou hast redemed with thy most precious bloud, and be not angry wyth vs for euer.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

¶ Oure father which art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

Ministre.

O Lorde saue thy seruaunte.

Aunswere.

whych putteth hys trust in thee.

Ministre.

Sende hym helpe from thy holy place.

Aunswere.

And euermore mightely defende hym.

Ministre.

Let

Let the enemie haue none aduauntage of hym.

Aunswere.

Nor the wycked approche to hurte hym.

Ministre.

Be vnto hym O Lorde a strong towre.

Aunswere.

From the face of hys enemie.

Ministre.

Lord heare our prayers.

Aunswere.

And let our crye come vnto thee.

Ministre.

O Lord loke down from heauen, behold, vilite and releue this thy seruaunt: Loke vpon hym with the eies of thy mercy, geue him cõforte, and sure confidence in thee: Defende hym from the daunger of the enemy, and kepe hym in perpetual peace and safetie: through Jesus Christ our Lorde. Amen.

HEare vs almightie and most mercifull God, and sauiour. Extend thy accustomed goodnes to thys thy seruaunte whiche is greued with sickenesse: Vilite him, O Lorde as thou diddeste vilite Peters wiues mother, and the Captaines seruaunt. So vilite and restore vnto thys sycke person his former health (yf it be thy will) or els geue hym grace so to take thy vilitacion, that after this painfull life ended, he maye dwel with thee in lyfe euerlastyng. Amen.

Then shall the Minister exhorte the sycke person after this fourme or other lyke.

DEerely beloued, know this that almightie god is the lord of lyfe and death, & ouer al thinges to them perteining, as youth, strength, health, age, weakenesse, and syckenesse: wherfore whatsoeuer your sickenes is, knowe you certainly, that it is gods vilitacion. And for what cause soeuer this sickenesse is sente vnto you: whether it be to trie youre patience

for the example of other, and that your fayth maye be found in the day of the lord laudable, glorious, and honorable, to the encrease of glory, and endelesse felicitie. Or els it be sent vnto you to correct & amende in you, whatsoeuer doth offend the eyes of our heauenly father: know you certaynly, that yf you truly repent you of your sinnes, and beare your sickenes patientlye, trustyng in gods mercy for his dere sonne Jesus Christes sake, and render vnto him humble thankes for his fatherly visitacion, submitting your selfe wholy to hys will: it shal turne to your profit, and helpe you forward in the ryght waye that leadeth vnto euerlasting lyfe.

¶ If the person visited be very sicke, then the curate may ende hys exhortacion in thys place.

¶ Take therefore in good worth the chastement of the Lorde: For whom the Lorde loueth, he chastiseth. Yea (as Saincte Paule sayeth) he skourgeth euerye sonne whith he receiueth: yf you indure chastisement, he offereth himselfe vnto you as vnto hys owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are ye bastardes and not children. Therefore, seing that whan oure carnal fathers dooe correcte vs, we reuerentlye obeye them: shall we not nowe muche rather be obediente to oure spiritual father, and so liue? And they for a fewe dates do chastise vs after their owne pleasure, but he dooeth chastise vs for our profit: to the intente he may make vs partakers of hys holynes. These woordes, good brother, are Goddes woordes, and wrytten in holy scripture for oure counforte and instruccyon, that we shoulde pacyently and with thankes geuinge, beare our heauenly fathers correccyon, whansoeuer by any maner of aduersytie it shall please hys gracyous goodnesse to vysite vs. And there shoulde bee no greater counforte to

Chrystian

Christian persons, then to be made lyke vnto Christ by sufferinge patientlye aduersities, troubles, and sycknesses. For he hymselfe went not vp to ioye, but fyrste he suffered payne: he entered not into hys glory, before he was crucifyed. So truely our waye to eternal ioye, is to suffre here with Christ, and our doore to entre into eternall lyfe, is gladlye to dye with Christe, that we may ryse agayne frō death, & dwel with him in euerlasting lyfe. Now therfore taking your sickenesse, which is thus profytable for you, patientlye: I exhorte you in the name of God, to remēbre the profession whych you made vnto God in your Baptisme. And for almuche as after thys lyfe, there is accompte to bee geuen vnto the righteous iudge, of whom al must be iudged without respect of persons: I requyre you to examine youre selfe, & your state, bothe towarde God and man, so that accusing and condemninge youre selfe for youre owne faultes, you may fynd mercy at oure heauenly fathers hand for Christes sake, and not be accused and cōdemned in that feareful iudgemēt. Therfore I shal shortely rehearse the articles of our fayth, that ye may know whether you do beleue, as a Christiā mā should, or no.

¶ Here the minister shal rehearse the articles of the fayth, sayinge thus.

Doest thou beleue in God the father almightye?

¶ And so forth as it is in Baptisme.

¶ Then shall the Minister examine whether he be in charitie with al the world: Exhortinge him to forgeue frō the botome of his heart, al persons that haue offended hym: & yf he haue offended other, to aske them forgeuenes: And where he hath done iniurie or wrong to any mā, that he make amendes to the vttermost of his power. And yf he haue not afore disposed hys goodes, let him then make his wyl. But men must be ofte admonished that they sette an order for theyr temporall goodes & landes, whan they be in health. And also declare his debtes, what he oweth, & what is owing vnto him, for discharging of his conscience and quietnesse of hys executours.

¶ These wordes before rehearsed, may be sayd before the Minister beginne his prayer, as he shal see cause.

¶ The minister may not forgeat, nor omitte to moue the sicke person, (and that most earnestly) to lyberalitie towarde the poore.

¶ Here shal the sicke person make a special confessiō, yf he feele his conscience troubled wyth any weyghtie matter. After which confession, the Priest shal absolue hym after thys sorte.

OUr lord Jesus Christ, who hath lefte power to his church to absolue al sinners, which truely repent and beleue in hym, of his greate mercy forgeue thee thine offences: and by his auctho*r*itie committed to me, I absolue thee from al thy synnes, in the name of the father, and of the sonne and. &c. Amen.

¶ And then the Priest shall saye the Collect folowyng.

¶ Let vs praye.

OMost mercyfull God, whiche according to the multitude of thy mercies, doest so put awaye the sinnes of those which truelye repent, that thou remembrest them no more: open thy eye of mercy vpon this thy seruaunt, who most earnestlye desyreth pardon and forgeuenes: Renue in hym moste louinge father, whatsoeuer hathe bene decayed by the fraude & malice of the deuyl, or by his owne carnal wil and fraylnes: preserue & continue this sicke membre in the vnitie of thy church, consider his contricion, accept his teares, allwage his payne as shall be sene to thee most expedient for hym. And forasmuch as he putteth hys ful trust onely in thy mercy, Impute not vnto him hys former synnes, but take hym vnto thy fauoure: through the merites of thy most dearely beloued sonne Jesus Christe. Amen.

¶ Then the Minister shall saye thys Psalme.

In

IN thee O lord haue I put my trust, let me neuer bee put to confusiō: but rydde me, & delyuer me into thy ryghteousnesse, encline thine eare vnto me, and saue me. In te domine sperau. i psal. xxi

Be thou my strong holde (whereunto I may alway resorte:) thou hast promysed to helpe me, for thou arte my house of defence and my castell.

Delyuer me (O my God) out of the hand of the vngodly: out of the hande of the vnrighteous and cruell man.

For thou (O lorde God) art the thyng that I longe for: thou art my hope euen fro my youth.

Through thee haue I been holden vp euer sence I was borne: thou arte he that toke me oute of my mothers wombe, my prayse shall alwaye be of thee.

I am become as it were a monster vnto manye: but my sure trust is in thee.

Oh let my mouth be fylled with thy prayse: (that I may syng of thy glory) and honour all the daye longe.

Caste me not awaye in the tyme of age: forsake me not when my strength fayleth me.

For myne enemies speake agaynst me, & they that lay wayte for my soule, take their counsayl together, sayinge: God hath forsaken hym, persecute hym, and take hym, for there is none to delyuer hym.

Go not farre fro me, O God: my God, haste thee to helpe me.

Lette them be confounded and perysshe, that are agaynst my soule: let them be couered wyth shame and dishonour, that seke to do me euyll.

As for me, I wyll pacyently abyde alwaye: and wyll prayse thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluacion: for I knowe no ende thereof.

I wyl go forth in the strength of the Lord God: and wyl make mencion of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp vntyll nowe: therefore I wyll tell of thy wonderous woorkes.

Forsake me not (O God) in myne olde age, when I am gray headed: vntill I haue shewed thy strengthe vnto thys generacion, and thy power to al them that are yet for to come.

Thy ryghteousnes (O god) is very high, and greate thynges are they that thou hast done: O God who is lyke vnto thee?

O what great troubles and aduersities haste thou shewed me? and yet diddest thou turne and refresh me, yea and broughtest me from the depe of the yearth agayne.

Thou hast brought me to great honour: and comforted me on euery syde.

Therfore will I praise thee and thy faithfulnes (O God) playing vpon an instrumente of musicke: vnto thee wyll I singe vpon the harpe, O thou holy one of Israel.

My lippes wil be faine, when I syng vnto the: and so wyl my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for thei are confounded and brought vnto shame, that seke to do me euill.

Glorye be to the father, and to the sonne and to the holy goste.

As it was in the begynning, is nowe and euer shall be world without ende. Amen.

¶ Addinge thys.

Sauiour of the world, saue vs, whiche by thy crosse & pretious bloud haste redemed vs, helpe vs we beseche thee O God.

¶ Then

¶ Then shal the minister saye.

HE almighty Lorde, which is a moste stronge towre to all thē that putte theyr trust in hym, to whom all thynges in heauen, in earth, and vnder earth, do bowe and obeye: be nowe & euermore thy defence, & make thee knowe and feele, that there is no other name vnder heauen geuen to manne, in whome, and throughe whome, thou mayest receyue health and saluacion, but onely the name of oure Lorde Iesus Christe.
Amen.

The Communion of the Sicke.

Forasmuch as all mortal men be subiect to many sodayn perilles, diseases and sickenesses, & euer vncertayne what time they shal depart out of this lyfe: Therfore, to thintent they may be alwayes in a readinesse to dye, whensoeuer it shal please almightye God to call them, the Curates shal diligentlye from tyme to tyme, but speciallye in the plague tyme, exhorte theyr parishioners, to the oft receyuinge in the church of the holye communion of the body and bloud of our sauiour Christ. Which (yf they do) they shal haue no cause in theyr sodaine visitacion to be vnquieted for lacke of the same: but yf the sycke person be not hable to come to the church, and yet is desyrous to receyue the communion in hys house, thē he must geue knowledge ouernyght, or els early in the morninge to the Curate, signifyinge also howe manye be appoynted to communicate wyth hym. And hauinge a conuenient place in the sycke mans house, where the Curate maye reuerently minister, and a good nombre to receyue the communion wyth the sycke personne wyth al thinges necessarye for the same, he shall there minister the holye communion.

The Collecte.

Almighty euerlyuing God, maker of mankynde, whyche doest correcte those whome thou doest loue, and chastisest euerye one whom thou doest receyue: we beseche thee to haue mercy vpon thys thy seruaunt visyted wyth thy hande, and to graunte that he maye take hys syckenesse patiently, and recouer hys bodely health (yf it be thy gracious wyll) and whensoeuer hys soule shall departe from the body, it may be without spot presented vnto thee: Through Jesus Christe our Lorde. Amen.

The

¶ The Epiſtle.

MY ſonne deſpiſe not the correction of the Lord, Hebr. xii
nether faynte when thou art rebuked of him:
For whom the Lord loueth, him he correcteth,
yea and he ſcourgeth euerye ſonne, whome he recey-
ueth.

The Goſpell.

VErely verely I ſaye vnto you, he that heareth Iohn. v.
my worde, and beleueth on him that ſente me,
hath euerlaſting lyfe, and ſhall not come vnto
damnacion, but he paſſeth from death vnto lyfe.

¶ At the tyme of the diſtribucion of the holy Sacrament, the Prieſt ſhal fyrſt receyue the Communion himſelf, and after miniſter vnto them that be appointed to cõmunicate wyth the ſycke.

¶ But yf any mã, either by reaſon of extremitie of ſyckenes, or for lacke of warning in due tyme to the Curate, or for lacke of cõpany to receyue with him, or by any other iuſt impediment, do not receyue the Sacrament of Chriſtes body and bloud: then the Curate ſhal inſtruct him, that yf he do truely repent him of his ſynnes, & ſtedfaſtly beleue that Jeſus Chriſt hath ſuffred death vpon the croſſe for him, & ſhed his bloud for his redemption, earneſtly remembring the benefytes he hath therby, and geuing him heartie thãkes therfore, he doeth eate & drinke the body and bloud of our Sauiour Chriſt, profytably to his ſoules health, although he doe not receyue the Sacrament with hys mouth.

¶ When the ſicke perſon is viſited, and receiueth the holi communion all at one tyme, then the prieſt for more expedicion ſhal cut of the fourme of the viſitacio at the Pſalme. *In thee O Lord haue I put my truſt*, and go ſtreyght to the communion.

¶ In the tyme of plague, Swette, or ſuche other lyke contagious tymes of ſyckeneſſes or dyſeaſes, when none of the paryſhe or neyghbours can be gotten to cõmunicate wyth the ſycke in theyr houſes, for feare of the infection, vpõ ſpecial requeſt of the diſeaſed, the miniſter maye alonly cõmunicate wyth hym.

¶ The

The ordre for the Buriall of the dead.

¶ The Priest meting the corps at the Churchstyle, shal say: Or els the Priestes and clerkes shal singe, and so go eyther vnto the church, or towardes the graue.

John. xi. Am the resurrection and the lyfe (sayth the Lord) he that beleueth in me, yea, thoughe he were dead, yet shall he lyue. And whosoeuer lyueth and beleueth in me: shal not dye for euer.

Iob. xix. Knowe that my redeiner lyueth, and that I shal ryse out of the earth in the last day, and shalbe couered again with my skinne, and shall see God in my flesshe: yea, & I my selfe shall beholde hym, not with other, but wyth these same eyes.

i. timo. vi. E brought nothing into this world, nether may we cary any thing out of this world.

Iob, i. The Lord geueth, and the Lord taketh away. Euen as it pleaseth the Lorde, so cometh thynges to passe: blessed be the name of the Lord.

¶ When they come at the graue, whyles the corps is made ready to be laide into the earth, the Priest shal say, or the priest and clerkes shall synge.

Iob. xix. An that is borne of a womanne hathe but a shorte tyme to lyue, and is full of misery: he cometh vp & is cut downe like a floure, he flieth as it were a shadowe, and neuer continueth in one staye. In the middeste of lyfe we bee in death: of whom may we seke for succoure but of thee, O Lorde, which for our synnes iustly arte displeased: yet O lord God moste holy, O Lorde moste mightie, O holy and most mercyfull sauiour, delyuer vs not into the bitter

paynes

paynes of eternall death. Thou knowest lorde the secretes of our hearttes, shut not vp thy mercifull eyes to our prayers: But spare vs lorde moste holy, O God moste mightie, O holy and mercifull sauiour, thou moste worthy iudge eternall, suffre vs not at our laste houre for any paynes of death, to fall from thee.

¶ Then while the earth shalbee cast vpon the body, by some standyng by, the preest shal saye.

FOrasmuche as it hath pleased almightie god of his great mercy to take vnto hymselfe the soule of our dere brother here departed, we therfore committe his body to the grounde, earth to earth, asshes to asshes, dust to dust, in sure and certaine hope of resurrecyon to eternal lyfe, through our lorde Jesus Christ: who shall chaunge our vile body that it maye be lyke to hys glorious body, accordyng to the myghtie workyng whereby he is able to subdue all thynges to himselfe.

¶ Then shalbe sayd or song.

I heard a voyce from heauen, saying vnto me: wryte from hencefurth, blessed are the dead which die in the lorde. Euen so sayeth the spirite, that they rest from their labours.

¶ Then shal folowe this lesson, taken out of the .xv. Chapter to the Corinthians, the first Epistle.

CHrist is risē from the dead, and become the first fruites of them that slepte. For by a man came death, and by a man came the resurrection of the dead. For as by Adam al die: euen so by Christe shal al be made alyue, but euery man in hys owne order. The first is Christ, then they that are Christes at his comming. Then cometh the end, whē he hath delyuered vp the kyngdom to god the father, when he hath put downe all rule and all authoritie & power.

power. For he must reigne till he haue put all his enemyes vnder hys feete. The last enemy that shalbe destroyed, is death. For he hath put all thynges vnder hys feete. But when he sayeth, all thinges are put vnder hym, it is manyfest that he is excepted, which dyd put all thynges vnder him. When al thinges are subdued vnto hym, then shall the sonne also hymselfe bee subiecte vnto hym that put all thynges vnder hym, that God maye be all in all: els what doe they whiche are baptised ouer the dead, if the dead ryse not at all? why are they then baptysed ouer them? yea, and why stande we alwaye then in ieopardye? by oure reioysyng whiche I haue in Christe Jesu our Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of mē, what auauntageth it me, if the dead ryse not agayne? Let vs eate and drynke, for to morow we shall die. Be not ye deceiued: euill wordes corrupt good maners. Awake truely oute of slepe, and synne not. For some haue not the knowledge of god. I speake this to your shame. But some man will say: how arise the dead? with what body shal they come? thou foole, that whiche thou sowest, is not quickened except it die. And what sowest thou? thou sowest not that body that shalbe, but bare corne, as of wheate or some other: but God geueth it a body at his pleasure, to euery sede hys owne bodye. All flesshe is not one maner of flesshe: but there is one maner of flesshe of men, and other maner of flesshe of beastes, and other of fyshes, an other of birdes. There are also celestiall bodies, and there are bodies terrestrial. But the glory of the celestial is one, and the glorye of the terrestriall is another. There is one maner glory of the sunne, and another glory of the mone, and another glory of the starres. For one starre dyffereth from another in glorye: so is the resurrecyon of the dead. It is sowen in corrupcyon, it ryseth agayne in incorrupcyon. It is

sowen

ſowen in diſhonour, it ryſeth agayne in honoure. It is ſowen in weakenes, it ryſeth agayne in power. It is ſowen a naturall bodye, it ryſeth agayne a ſpyrytuall bodye. There is a naturall bodye, and there is a ſpirituall bodye: as it is alſo written: the fyrſt man Adam, was made a lyuinge ſoule, and the laſte Adam was made a quyckeninge ſpyryte. Howebeit, that is not fyrſte whiche is ſpyrytuall: but that whiche is natural, and then that whyche is ſpyrytuall. The fyrſt man is of the earth, earthy: The ſeconde man is the Lorde from heauen (heauenlye). As is the earthy, ſuche are they that be earthy. And as is the heauenly, ſuche are they that are heauenlye. And as we haue borne the Image of the earthy, ſo ſhall we beare the ymage of the heauenlye. Thys ſay I brethren, that fleſhe and bloud cannot inherite the Kyngdom of God, neyther doeth corruption inherite vncorrupcion. Beholde, I ſhewe you a miſterye. We ſhall not all ſlepe: but we ſhall all bee chaunged, and that in a momente, in the twinkelinge of an eye by the laſte trumpe. For the trumpe ſhall blowe, and the dead ſhall ryſe incorruptible: and we ſhall be chaunged. For thys corruptyble muſt put on incorruption, and thys mortall muſte putte on immortalite. When thys corruptyble hathe put on incorrupcion, and thys mortall hathe put on immortalitie, then ſhall be brought to paſſe the ſayinge that is written. Death is ſwallowed vp in victory: Death where is thy ſtinge? Hell where is thy victory? The ſtinge of death is ſinne: & the ſtrength of ſinne is the lawe. But thankes be vnto god, whiche hath geuen vs victorye, through our Lord Jeſus Chriſt. Therefore my deare brethren, be ye ſtedfaſt & vnmouable, alwayes ryche in the worke of the Lord, foraſmuche as ye knowe, howe that your labour is not in vayne in the Lorde.

The leſſon ended, the Prieſt ſhall ſaye.

Lorde haue mercy vpon vs.

Chriſt

Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father which art in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

¶ The Priest.

Almightye God, wyth whom doe lyue the spyrytes of them that departe hence in the lord, and in whome the soules of theim that bee elected, after they bee delyuered from the burthen of the flesshe, be in ioye and felycitie: we geue thee heartye thanckes, for that it hathe pleased thee to delyuer thys N. our brother out of the myseries of this synnefull worlde: beseechinge thee that it maye please thee of thy gracious goodnesse, shortelye to accomplysshe the noumbre of thyne electe, and to haste thy kyngdome, that we wyth thys oure brother, and all other departed in the true faythe of thy holye name, maye haue oure perfecte consummacion and blysse, bothe in body and soule, in thy eternal and euerlastyng glory. Amen.

¶ The Collect.

Mercyfull God, the father of oure Lorde Jesus Christe, who is the resurrection and the lyfe, in whome whosoeuer beleueth shall lyue thoughe he dye. And whosoeuer lyueth and beleueth in hym, shall not dye eternally, who also taughte vs (by hys holy Apostle Paule)

Paule) not to be sory, as men without hope, for them that slepe in hym: we mekely beseche the (O Father) to rayse vs from the death of synne, vnto the lyfe of ryghteousnes, that when we shal depart this lyfe, we may rest in him, as our hope is this our brother doth, and that at the general resurrection in the last day, we maye be founde acceptable in thy syghte, and receyue that blessyng whiche thy welbeloued sonne shall then pronounce, to al that loue and feare thee, saying. Come ye blessed children of my father, receyue the kingdome prepared for you, from the beginning of the world. Graunt this we beseche thee O mercyfull father, throughe Jesus Christe our mediatour & redemer. Amē.

(.˙.).

The thankes geuing

of women after childe birth, commonly called the Churchynge of women.

The woman shall come into the churche, and there shal knele down in some conuenient place nigh vnto the place where the table standeth: and the Priest standing by her, shall saye these wordes, or suche like as the case shall require.

Forasmuche as it hath pleased almightie god of his goodnes to geue you safe deliueraunce, and hath preserued you in the great daunger of childe birthe: ye shall therefore geue hartye thankes vnto god and praye.

Then shal the priest saye this Psalme.

I haue lyfted vp myne eyes vnto the hilles: from whence cometh my helpe.

My helpe cometh euen from the Lorde: which hath made heauen and earth.

He will not suffre thy fote to be moued: and he that kepeth thee wil not slepe.

Behold, he that kepeth Israell: shall neither slumber nor slepe.

The lord himself is thy keper: the lord is thy defence vpon thy ryght hand.

So that the Sunne shal not burne thee by day: neyther the Moone by nyght.

The lord shal preserue thee from all euill: yea it is euen he that shal kepe thy soule.

The lord shal preserue thy going out, and thy commyng in: from this tyme furth for euermore.

Glory be to the father. &c. As it was in the. &c.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our

Our father whiche. &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

Priest.

O Lorde saue this woman thy seruaunte.

Aunswere.

Whych putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Aunswere.

From the face of her enemye.

Priest.

Lorde heare our prayer.

Aunswere.

And let our Crie come vnto thee.

Priest.

¶ Let vs praye.

Almightie god, which hast deliuered this woman thy seruaũt from the great paine and peril of childe birth: Graunte we beseche thee (moste mercyfull father) that she through thy help, may both faithfully lyue, and walke in her vocacyon accordyng to thy wyll in thys lyfe present: And also may be partaker of euerlastyng glory in the lyfe to come, through Jesus Christ our Lord. Amen.

¶ The woman that cometh to geue her thankes, must offer accustomed offeringes: and if there be a Communiõ, it is conueniente that she receiue the holy Communion.

A Commination

agaynst synners, with certayne prayers to be vsed dyuers tymes in the yere.

After Mornyng prayer, the people being called together by the ringing of a bell, and assembled in the Churche, the Englishe Letany shalbe sayd, after the accustomed maner: whiche ended, the Priest shall goe into the pulpite and saye thus.

BRethrē, in the primatiue church there was a godly discyplyne, that at the beginnyng of Lent, such persons as wer notorious synners, were put to open penaunce, and punyshed in thys world, that their soules might be saued in the daye of the lord. And that other admonished by theyr example, myghte be more afrayed to offende. In the stede wherof, vntyl the saied discipline may be restored agayne (whiche thyng is much to be wyshed) it is thoughte good, that at thys time (in your presence) shoulde bee read the generall sentences of Goddes cursyng agaynste impenytente synners: gathered out of the .xxvii. Chapiter of Deuteronomye, and other places of scripture. And that ye shoulde aunswere to euery sentence. Amen. To thentente that you, beyng admonished of the great indignacion of God against sinners, may the rather be called to earneste and true repentaunce, and maye walke more warely in these daungerous dayes, fleeng from suche vices, for the whiche ye affirme with your owne mouthes, the curse of God to be due.

Cursed

Curſed is the man that maketh any carued or molten Image, an abhomination to the lord, the worke of the handes of the craftes man, and putteth it in a ſecrete place to worſhip it.

¶ And the people ſhal aunſwere and ſaye.

Amen.

Miniſtre.

Curſed is he that curſeth his father and mother.

Aunſwere.

Amen.

Miniſter.

Curſed is he that remoueth away the marke of his neighbours lande.

Aunſwere.

Amen.

Miniſter.

Curſed is he that maketh the blind to go out of his waye.

Aunſwere.

Amen.

Miniſter.

Curſed is he that letteth in Judgement, the ryghte of the ſtraunger, of them that be fatherles, and of wydowes.

Aunſwere.

Amen.

Miniſter.

Curſed is he that ſmyteth his neighbour ſecretly.

Aunſwere.

Amen.

Miniſter.

Curſed is he that lyeth with his neighbours wyfe.

Aunſwere.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlea the ſoule of innocent bloud.

Aunswere.

Amen.

Minister.

Cursed is he that putteth his truste in manne, and taketh manne for his defence: and in his heart goeth from the Lorde.

Aunswere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, & the couetous persones, the worshippers of ymages, slaunderers, drunkardes, & extorcioners.

Aunswere.

Amen.

The Minister.

Pſ. cxviii

NOwe, seeing that all they bee accursed (as the prophete Dauid beareth witnesse) whiche dooe erre and goe astraye, from the commaundementes of God, let vs (remembring the dreadefull iudgemente hangynge ouer oure heades, and beeynge alwayes at hande) returne vnto our Lorde God, with all contricion and mekenesse of hearte, bewaylynge and lamentinge our synfull lyfe, knowledgyng and confessynge our offences, and seekyng to bryng furth

Mat. iii. woorthye fruites of penaunce. For nowe is the Axe putte vnto the roote of the trees, so that euerye tree whiche bryngeth not foorthe good fruite, is hewen

Hebr. x. downe and cast into the fyre. It is a feareful thyng to fall into the handes of the liuing God: he shall powre

Pſalm. x downe rayn vpon the sinners, snares, fyre & brimstone, storme and tempest: this shalbe theyr portiõ to drinke.

Eſa. xxvi For loe, the Lorde is comen out of his place, to visite the wickednesse of such as dwell vpon the earth. But

Mala. iii who may abyde the daye of his comyng? who shalbe able to endure when he appereth? His fanne is in his hande,

hande, and he will pourge his flooze, and gather his wheate into the Barne, but he will burne the chaffe with vnquencheable fyze. The daye of the Lozde cometh as a theefe vpon the nyght, and when men ſhall ſaye peace, and all thinges are ſafe: then ſhall ſodenly deſtruction come vpon thē, as ſozowe cometh vpon a woman trauayling with child, and they ſhal not eſcape: then ſhal appeare the wrath of God in the daye of vengeaunce, which obſtinate ſinners, through the ſtubbernes of theyr heart, haue heaped vnto themſelf which deſpyſed the goodnes, patience, and long ſufferaunce of God, when he called them continuallye to repentaunce. Then ſhall they call vpon me ſayeth the Lozde, but I will not heare: they ſhall ſeke me earlye, but they ſhal not find me, and that becauſe they hated knowledge, and receiued not the feare of the lozd, but abhozred my counſayle, and deſpyſed my cozrection: then ſhall it be to late to knocke, when the dooze ſhal be ſhutte, and to late to crye foz mercye, when it is the tyme of Juſtice. O terrible voyce of moſte iuſt iudgement, whiche ſhalbe pronounced vpon them, when it ſhalbe ſaid vnto them: go ye curſed into the fyre euerlaſting, which is prepared foz the deuill and his Aungelles: therefoze brethren take we hede betyme, while the daye of ſaluacion laſteth, foz the nyght cometh when none can woorke: but let vs while we haue the light, beleue in the light, and walke as the children of the light, that we be not caſt into the vtter darkeneſſe where is weping and gnaſhing of teethe. Let vs not abuſe the goodnes of God, which calleth vs mercifully to amendment, and of his endleſſe pietie promiſeth vs forgeuenes of that which is paſt, if (with a whole mynde and true hearte) we returne vnto hym: foz though our ſinnes be redde as ſcarlet, they ſhalbe as white as Snowe: and though they be like purple, yet ſhal they be as white as wolle. Turne you clene (ſaith the

Mat. iii.
i. Theſ. v
Rom. ii.
Proue. i.
mat. xxv
ii. Cor. vi
Iohn. ix.
mat. xxv
Eſai. i
Ezechiel xxviii.

the Lorde)from al your wickednesse, and your synne shall not be your destruccion. Cast away from you all your vngodlynes that ye haue doen, make you newe heartes, and a newe spirite: wherfore will ye die, O ye house of Israel? Seeing that I haue no pleasure in the death of him that dyeth (sayeth the Lorde God.)
1. Ihon. ii. Turne you then and you shal liue. Although we haue synned, yet haue we an aduocate with the father, Iesus Christ the ryghteous, and he it is that obteineth
Esai. liii. grace for our synnes, for he was wounded for oure offences, and smitten for our wickednesse: Let vs therefore returne vnto hym, who is the mercifull receyuer of all true penitent synners, assuring our selfe, that he is ready to receiue vs, and moste wyllyng to pardon vs, if we come to hym with faithfull repentaunce: If we wyl submit our selues vnto him, and from hence-
Math. xi. furth walke in his waies: If we wyll take his easye yoke, and lyght burden vpon vs, to folow him in lowlinesse, pacience, and charitie, & be ordered by the gouernaunce of his holy spirite, seking alwaies his glorye, & seruing hym duely in our vocacion, with thankes geuing. This if we do, Christ wil deliuer vs from the curse of the lawe, and from the extreme maledyccion, which shall lyght vpon them, that shall be set on the left hand: and he wil set vs on his right hand, and geue vs the blessed benediction of his father, commaū-
Mat. xxv dyng vs to take possession of his glorious kyngdome, vnto the whiche he vouchesafe to bryng vs all, for his infinite mercy. Amen.

¶ Then shall they all knele vpon their knees: and the Prestes and Clerkes knelyng (where they are accustomed to saye the Letany,) shal say this Psalme.

Miserere mei deus. Psalme. li

HAue mercy vpon me (O god) after thy greate goodnes: accordynge to the multitude of thy mercies, do awaye myne offences.

walshe me throughly fro my wickednes: and clense me from my synne.

For I knowlege my faultes: and my synne is euer before me.

Against thee only haue I synned, and doen this euill in thy syght: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wyckednesse: and in synne hath my mother conceiued me.

But lo, thou requirest truth in inward parties and shalt make me to vnderstande wisedome secretly.

Thou shalt pourge me with Isope, and I shall be cleane: thou shalt washe me, and I shalbe whiter then Snowe.

Thou shalte make me heare of ioye and gladnesse: that the bones which thou hast broken maye reioyce.

Turne thy face from my sinnes: and put out al my misdedes.

Make me a cleane hearte (O GOD:) and renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayn: and stablishe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer me from bludguyltinesse (O GOD) thou that art the God of my healthe: and my tongue shall syng of thy righteousnes.

Thou shalt open my lippes (O Lorde) my mouth shall shewe thy prayse.

For thou delyrest no Sacrifice, els woulde I geue it thee: but thou delightest not in burnt offeryng.

The Sacrifice of God is a troubled spirite: a broke and a contrite heart (O God) shalt thou not despyse.

O be fauourable and gracious vnto Syon: builde thou

thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnte offeringes and oblations: then shal thei offer yong bullockes vpon thine altare.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, and is now. &c. Amē.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptation.

Aunswere.

But deliuer vs from euil. Amen.

Ministre.

O Lorde saue thy seruauntes.

Aunswere.

Which put their trust in thee.

Ministre.

Sende vnto them helpe from aboue.

Aunswere.

And euermore mightely defende them.

Ministre.

Helpe vs O god our sauiour.

Aunswere.

And for the glory of thy names sake deliuer vs, bee mercifull vnto vs synners, for thy names sake.

Ministre.

O Lorde heare our prayers.

Aunswere.

And let our crye come to thee.

¶ Let vs praye.

Lord, we beseche the mercifully heare our praiers, and spare al those, which confesse their sinnes to thee, that thei (whose consciences by sinne are accused) by thy merci-

full

ful pardon may be absolued: Through Christ our lord Amen.

Most mightie God and mercyfull father, which hast compassion of all mē, & hatest nothing that thou hast made: which wouldest not the death of a sinner, but that he shoulde rather turne from synne, and be saued: mercifully forgeue vs our trespasses, receiue and cōfort vs, which be greued and weryed with the burthen of our synne. Thy propertye is to haue mercy, to thee only it appertaineth to forgeue sinnes: spare vs therfore, good lord, spare thy people whom thou hast redemed. Entre not into Judgement with thy seruauntes, whiche be vile yearth, and miserable synners: but so turne thy yre frō vs, which meekely knowledge our vilenesse, & truely repēt vs of our faultes: so make hast to helpe vs in this world, that we may euer lyue with thee, in the worlde to come: throughe Jesus Christ our Lord. Amen.

¶ Then shal the people say thys that foloweth, after the Minister.

Turne thou vs, O good lord, & so shal we be turned: be fauourable (O lorde) be fauourable to thy people, which turne to thee in wepyng, fastyng, and prayeng: for thou art a mercifull God, full of compassyon, long sufferyng, and of a great pitie. Thou spareſt when we deserue punishemente, and in thy wrath thynkeſte vpon mercy. Spare thy people good Lord, spare them, and let not thy heritage be brought to confusion: heare vs (O lord) for thy mercy is great, and after the multitude of thy mercyes looke vpon vs.

¶ The fourme and maner of makynge *and consecratynge, Bis-* shoppes, Priestes, and Deacons.

¶ *Anno Domini.*
M.D.L.II.

The Preface.

It is euident vnto all men, diligently readinge holye Scripture, and auncient auctiours, that frō the Apostles tyme, there hathe bene these orders of Ministers in Christes church, Bisshoppes, Prestes, and Deacons, which Offices were euermore had in suche reuerent estimacion, that no mā by his own priuate auctoritie, might presume to execute any of them, except he were first called, tried, examined, & knowen, to haue suche qualities, as were requisite for the same. And also by publique prayer, with imposicion of handes, appro-ued & admitted thereunto. And therfore to the entent these orders shoulde bee continued, and reuerentlye vsed, and estemed in this Church of England, it is requysite, that no man (not beynge at thys presente Bisshop, Priest, nor Deacon) shall execute anye of them, excepte he be called, tryed, examined, and admitted, accordynge to the forme hereafter folowinge. And none shalbe admitted a Deacon, except he be. xxi. yeres of age at the least. And euery man, which is to be admitted a Priest, shalbe full. xxiiii. yeres olde. And euery man, which is to be consecrated a Bishop, shalbe fully thyrtie yeres of age. And the Bisshop knowinge, eyther by hymselfe, or by sufficient testimonye, any person to be a man of vertuous conuersacion, and wythoute cryme, and after examinacion and triall, fyndynge hym learned in the Latyne tongue, and sufficientlye instructed in holye Scripture, maye vpon a Sondaye, or Holy day, in the face of the church, admitte hym a Deacon in suche maner and fourme, as hereafter foloweth.

(.:.)

The fourme and maner of Orderinge of Deacons.

FYrst, when the daye appoynted by the Bischoppe is come, there shalbe an exhortacio declaringe the duetie and office, of suche as come to be admitted Ministers, howe necessarie suche Orders are in the Churche of Christe, and also howe the people oughte to esteme them in theyr vocation.

¶After the exhortacion ended, the Archedeacon, or his deputie, shal present such as come to the Bischop to be admitted, saying these wordes.

REuerende Father in GOD, I presente vnto you, these persones presente, to bee admitted Deacons.

¶The Bischoppe.

TAke hede that the persones whom ye presente vnto vs, be apte and mete, for theyr learninge, and godlye conuersacion to exercyse theyr ministerye duely, to the honoure of God, and edifyinge of hys Church.

¶The Archedeacon shall aunswere.

I haue enquyred of them, and also examined them, and thynke them so to be.

¶And then the Bischop shal saye vnto the people.

BRethren, yf there bee anye of you, who knoweth anye impediment, or notable crime, in any of these persones presented to bee ordered Deacons, for the whych he oughte not to bee admitted to the same, lette hym come forthe in the name

name of God, and shewe what the cryme, or impediment is.

¶ And yf any great cryme, or impediment be obiected, the Bisshoppe shal surcease, from ordering that person, vntyl suche tyme as the partie accused, shal trye himself clere of that cryme.

¶ Then the Bisshop, commending suche as shalbe found mete to be ordered to the prayers of the congregacion, wyth the Clerkes, and people present, shall saye or synge the Letany as foloweth wyth the prayers.

The Letanie and Suffrages.

O God the father of heauen: haue mercye vpon vs myserable synners.

¶ O God the father of heauen: haue mercie vpon vs miserable synners.

O God the sonne, redemer of the world: haue mercye vpon vs myserable synners.

¶ O God the Sonne, redemer of the world: haue mercy vpon vs miserable synners.

O God the holy Ghost, proceding from the father & the sonne: haue mercye vpon vs myserable synners.

¶ O God the holy Gost, proceding from the Father and the sonne: haue mercye vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, thre persones and one God: haue mercy vpō vs miserable synners.

¶ O holy, blessed, and glorious Trinitie, thre persons, and one God: haue mercie vpon vs miserable synners.

Remembre not Lorde our offences, nor the offences of oure forefathers, neyther take thou vengeaunce of

oure synnes: spare vs good Lorde, spare thy people, whō thou hast redemed with thy most precious bloud, and be not angry wyth vs for euer.

Spare vs good Lorde.

From all euyll and mischiefe, from synne, from the craftes and assaultes of the deuyll, from thy wrath, & from euerlasting damnacion.

Good Lorde deliuer vs.

Frō al blyndnes of hearte, from pryde, vayne glory, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenes.

Good lord deliuer vs.

From fornicacion and all other deadlye synne, and from all the deceyptes of the worlde, the flesshe, and the deuyll.

Good lord deliuer vs.

From lightninges and tempestes, from plague, pestilence, and famine, from battayle and murther, and from sodeyne death.

Good lord deliuer vs.

From all sedicion and pryuie conspiracie, from the tyrannye of the Bysshop of Rome, and al hys detestable enormities, from al false doctryne and herely, from hardnes of hearte, and contempte of thy worde & commaundement.

Good lord deliuer vs.

By the misterye of thy holy incarnacion, by thy holy natiuitie and circumcisiō, by thy baptisme, fastynge and temptacion.

Good lord deliuer vs.

By thyne agonye and bloudie sweate, by thy crosse, and passion, by thy precious death and buriall, by thy glorious resurrection & ascencion, and by the cominge of the holy Ghost.

Good lord deliuer vs.

In al time of our tribulaciō, in al tyme of our welth, in the houre of death, and in the daye of iudgement.

Good Lorde delyuer vs.

we synners doe beseche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church vniuersally, in the ryghte waye.

We beseche thee to heare vs good Lorde.

That it may please thee, to kepe Edward the sixth thy seruaunt, our Kynge and gouernour.

We beseche thee to heare vs good lord.

That it may please thee, to rule his heart in thy fayth feare and loue, that he may alwayes haue affiaunce in thee, and euer seke thy honour and glory.

We beseche thee to heare vs good Lorde.

That it may please thee, to be his defendour and keper, geuyng hym the victorie ouer all his enemies.

We beseche thee to heare vs good Lord.

That it may please thee, to illuminate al Bisshops, Pastours, and Ministers of the Churche, wyth true knowledge and vnderstanding of thy worde, and that both by theyr preachinge and lyuing, they may sette it forth, and shewe it accordingly.

We beseche thee to heare vs good Lorde.

That it may please thee, to blesse these men, and send thy grace vpon them, that they maye duelye execute the offyce nowe to bee commytted vnto them, to the edifyinge of thy Churche, and to thy honoure, prayse and glorye.

We beseche thee to heare vs good Lorde.

That it may please thee, to endue the Lordes of the Counsayle, and al the nobilitie wyth grace, wysdome, and vnderstanding.

We beseche thee to heare vs good Lord.

That it may please thee, to blesse and kepe the Magistrates, geuing them grace to execute Justice, and to maynteyne trueth.

We beseche thee to heare vs good Lorde.

That it may please thee, to blesse & kepe al thy people.

We beseche thee to heare vs good Lorde.

That it may please thee, to geue to al nations, vnitie, peace, and concorde.

We

We beseche thee to heare vs good Lorde.

That it may please thee to geue vs an heart, to loue and dreade thee, and dyligently to lyue after thy commaundementes.

We beseche thee to heare vs good Lorde.

That it maye please thee to geue all thy people encrease of grace, to heare mekely thy woorde, and to receyue it wyth pure affection, and to bryngе foorth the fruytes of the spirite.

We beseche thee to heare vs good Lorde.

That it maye please thee, to bringe into the waye of trueth, al suche as haue erred, and are deceyued.

We beseche thee to heare vs good Lorde.

That it may please thee, to strengthen suche as doe stande, and to comforte, and helpe the weake hearted, and to rayse them vp that fall, and finallye to beate downe Sathan vnder our feete.

We beseche thee to heare vs good Lorde.

That it may please thee, to succoure, helpe and comforte, al that be in daunger, necessitie & tribulacion.

We beseche thee to heare vs good Lorde.

That it may please thee, to preserue al that trauayl by lande, or by water, al women labouringe of chylde, al sycke persons and yonge chyldren, and to shewe thy pytie vpon al prysoners and captyues.

We beseche thee to heare vs good lorde.

That it may please thee, to defende and prouide for the fatherles chyldren and wyddowes, and all that be desolate and oppressed.

We beseche thee to heare vs good lorde.

That it may please thee, to haue mercie vpō al men.

We beseche thee to heare vs good lorde.

That it may please thee, to forgeue oure enemyes, persecutours, & slaunderers, & to turne theyr heartes.

We beseche thee to heare vs good Lorde.

That it may please thee, to geue and preserue to our

vse

vse, the kyndly fruytes of the yearth, so as in due tyme we may enioye them.

We beseche thee to heare vs good Lorde.

That it may please thee to geue vs true repentaunce, to forgeue vs all oure synnes, negligences, and ignoraunces, and to endue vs wyth the grace of thy holye spirite, to amende oure lyues accordinge to thy holye worde.

We beseche thee to heare vs good Lorde.

Sonne of God, we beseche thee to heare vs.

Sonne of God: we beseche thee to heare vs.

O Lambe of God, that takeste awaye the synnes of the worlde.

Graunt vs thy peace.

O Lambe of God, that takest awaye the synnes of the worlde.

Haue mercie vpon vs.

O Christe heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Our father which art in heauen. &c.

And leade vs not into temptacion.

But deliuer vs from euill.

The versicle.

O lorde deale not with vs after our sinnes.

The aunswere.

Neither reward vs after our iniquities.

¶ Let vs pray.

God mercyfull father, that despysest not the sighinge of a contryte hearte, nor the desyre of suche as be sorowfull, mercyfully assyste oure prayers, that we make before thee,

thee, in all oure troubles and aduersities, whensoeuer they oppresse vs: and graciously heare vs, that those enuyes, which the craft and subteltie of the deuyl, or man worketh agaynst vs, be brought to naught, and by the prouidence of thy goodnes, they may be dispersed, that we thy seruauntes, beyng hurte by no persecutiõs, may euermore geue thankes vnto thee, in thy holy Church, through Jesu Christ oure Lorde.

O Lord arise, help vs, and delyuer vs for thy names sake.

O God, we haue heard with our eares, and oure fathers haue declared vnto vs, the noble workes, that thou dyddeste in their dayes, and in the olde tyme before them.

O Lord arise, help vs, and delyuer vs, for thyne honour.

Glorye be to the father, and to the sonne and to the holy ghost. As it was in the begynning, is now & euer shal be world without ende. Amen.

From our enemies defende vs, O Christ.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our heart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchesafe to heare vs, O Christ.

Graciously heare vs, O Christe, Graciously heare vs, O Lord Christe.

The Versicle.

O Lorde let thy mercy be shewed vpon vs.

The Aunswere.

As we do put our trust in thee.

Let vs praye.

WE humbly beseche thee, O father, mercyfully to looke vpon oure infirmities, and for the glory of thy names sake, tourne from vs all those euylles, that we moste ryghteously haue

haue deserued: And graunte that in all oure troubles, we maye put oure whole trust, and confydence in thy mercye, and euermoze serue thee, in holynes and pureneſſe of lyuinge to thy honour and glozye, through our onely mediatour and aduocate Jesus Christ our lozd. Amen.

ALmyghtie God, which hast geuen vs grace at this tyme with one accozde, to make our cõmon supplications vnto the, & doest promise that when two, oz three be gathered in thy name, thou wilt graunt their requestes, fulfyll nowe, O Lozde, the desyres and petitions of thy seruauntes, as may be moste expediente foz them, grauntynge vs in thys wozlde, knowledge of thy trueth, and in the wozlde to come lyfe euerlastynge. Amen.

¶ Then shalbe sayde also thys that foloweth.

ALmyghtie God, whiche by thy deuyne prouidence, haste appoynted dyuerse Ozders of ministers in the Churche: and dyddeste enspyze thyne holy Apostles to chose vnto this Ozde of Deacons, the fyrste Martyz sainct Stephyn, wyth other: mercyfully beholde these thy seruauntes, now called to the lyke office and administracio: repleniſhe them so wyth the trueth of thy doctryne, and innocencie of lyfe, that both by wozde and good example, they may faithfully serue thee in this office, to the glory of thy name, & profyte of the congregacion, through the merites of our saulour Jesu Christ, who lyueth & reygneth wyth thee, and the holy Ghost, nowe and euer. Amen.

¶ Then shal be songe oz sayd, the Communion of the daye, sauyng the Epistle shalbe read out of Timothe, as foloweth.

Lyke-

Ikewyse muste the ministers be honest, not double tongued, not geuen vnto muche wyne, neyther gredy of fylthy lucre, but holding the mistery of the fayth, wyth a pure conscience. And let them first be proued, and thē let them minister, so that no man be able to reproue them. Euen so must theyr wiues be honest, not euyll speakers, but sobre and faythfull in all thinges. Lette the Deacons bee the husbandes of one wyfe, and suche as rule theyr chyldren well, and theyr owne housholdes. For they that minister well, geat them selues a good degre, and a greate lybertie in the fayth, whych is in Christ Jesu.

These thinges wryte I vnto thee, trusting to come shortely vnto thee: but and yf I tarye longe, that then thou mayst yet haue knowledge, howe thou oughtest to behaue thy selfe, in the house of God, whiche is the congregation of the lyuing God, the pyller & grounde of trueth. And without doubt, great is that misterie of Godlynesse. God was shewed in the flesshe, was iustifyed in the spirite, was sene amonge the Angels, was preached vnto the Gentyles, was beleued on in the worlde, and receyued vp in glory.

¶ Or els thys out of the sixth of the Actes.

Hen the twelue called the multitude of the disciples together, and sayde: it is not mete that we shoulde leaue the worde of God, and serue tables. Wherefore brethren, looke ye oute amonge you, seuen men of honest report and full of the holy goste and wysdome, to whome we maye committe thys busynesse: but we wyll geue oure selues

selues continually to prayer, and to the administracio of the word. And that saying pleased the whole multitude. And they chose Stephin, a man ful of fayth, & ful of the holy ghoste, & Philip, & Prochorus, & Nichanor, & Tymon, & Parmenas, and Nicholas, a conuert of Antiochie. These they set before the Apostles: & whē they had prayed, they layed theyr handes on them. And the worde of God increased, & the nombre of the Disciples multiplied in Jerusalē greatly, and a great companie of the Priestes, were obedient vnto the fayth.

¶ And before the Gospel, the Bishop sitting in a Chaire, shal cause the Othe of the Kinges supremacie, & against the vsurped power & authoritie of the Bishop of Rome, to be ministred vnto euery of them that are to be Ordred.

The Othe of the Kynges Supremacie.

I Frō henceforth shal vtterly renoūce, refuse, relinquisshe, and forsake the Bysshop of Rome, and hys authoritie, power, and iurisdiction. And I shal neuer consent nor agree, that the Bysshop of Rome shall practyse, exercyse, or haue any maner of authoritie, Jurisdiction, or Power wythin thys Realme, or anye other the Kynges dominions, but shall resyste the same at all tymes, to the vttermoste of my power. And I from henceforth wyll accepte, repute and take the Kynges Maiestie, to be the onelye Supreme head in earth, of the Church of Englande: And to my connynge, wytte, and vttermoste of my power, wythoute guyle, fraude, or other vndue meane, I wyll obserue, kepe, maynteyne and defende, the whole effectes and

contentes, of al and synguler actes & Statutes made, and to be made wythin thys realme in derogacion, extirpacion, and extinguishmēt of the Bisshop of Rome and his aucthoritie, and al other Actes and Statutes, made or to be made, in confirmacion & corroboracion of the Kynges power, of the supreme head in earth, of the Church of Englande: & this I wyll do agaynst all maner of persones, of what estate, dignitie or degree, or condicion they be, & in nowise do nor attempt, nor to my power, suffre to be done or attempted, directely or indirectly, any thing or thinges, priuely or appertelye, to the let, hinderaunce, dammage or derogacion thereof, or any part thereof, by any maner of meanes, or for any maner of pretence. And in case any othe bee made, or hath been made by me, to any person or persones, in mayntenaunce, defence or fauoure of the Bisshoppe of Rome, or hys aucthoritie, iurisdiction, or power, I repute thesame, as vayne and adnichilate: so helpe me God through Jesus Christ.

¶ Then shall the Bisshop examine euery one of them that are to be ordered, in the presence of the people, after thys maner folowynge.

DO you trust that you are inwardely moued by the holy Ghoste, to take vpon you thys offyce and ministracion, to serue God, for the promotinge of hys glorye, and the edyfyinge of hys people?

Aunswere.

I truste so.

The Bisshop.

Do ye thinke, that ye truely be called accordinge to the wyll of our Lord Jesus Christe, and the due ordre of thys realme to the ministery of the Church?

Aunswere.

I thinke so.

The Bisshop.

Doe

Doe ye vnfeynedly beleue all the Canonicall scriptures, of the olde and newe Testament?

Aunswere.

I doe beleue.

The Bishoppe.

WIll you diligētly reade thesame vnto the people assembled in the Churche, where you shalbe appoynted to serue?

Aunswere.

I wyll.

The Bishoppe.

T perteyneth to the office of a Deacō in the Churche where he shalbe appoynted, to assist the Priest in deuine seruice, and specially when he ministreth the holye Communion, and to helpe him in distribuciō thereof, and to reade holye scriptures and Homelies in the congregacion, and to instructe the youth in the Cathechisme, to Baptise & to Preache yf he be admitted therto by the Bisshop. And furthermore, it is his office where prouision is so made, to searche for the sicke, poore, & impotente people of the parishe, & to intimate theyr estates, names & places where thei dwel, to the Curate, that by his exhortacion they maye bee relieued by the parishe, or other conueniēt almose: wil you do this gladly and wyllingly?

Aunswere.

I wyll so do by the helpe of God.

The Bisshoppe.

WIll you applye all youre diligence to frame and fashion youre owne lyues, and the liues of all your familie according to the doctrine of Christ, and to make bothe your selues & them as muche as in you lieth, wholesome examples of the flocke of Christ?

Aunswere.

I wyll so do, the Lorde beyng my helper.

The Bishop.

WIll you reuerently obeye your ordinary & other chiefe Ministers of the Church, & them to whō the gouernemente & charge is committed ouer you, folowynge wyth a gladde mynde and wyll theyr godly admonicions?

Aunswere.

I wyl thus endeuor my self, the lord beyng my helper.

Then the Bishop layinge his handes seuerally vpon the head of euery of them, shall saye.

Take thou aucthoritie to execute the office of a Deacon in the Church of God committed vnto thee: in the name of the father, the sonne, & the holy ghost. Amen.

Then shal the Bishop delyuer to euery one of them the newe Testamente, sayinge.

Take thou auctthoritie to reade the Gospell in the Church of God, and to preache the same, yf thou bee thereunto ordinarely commaunded.

Then one of them appoynted by the Bishop, shal reade the Gospel of that daye.

Then shal the Bishop procede to the Communion, and al that be ordered shal tarye and receyue the holy Communion the same daye wyth the Bishop.

The Communion ended, after the laste Collecte and immediatly before the benedictiō, shalbe sayd this Collecte folowynge.

ALmyghtie God, geuer of al good thinges, which of thy great goodnes hast vouchsafed to accepte & take these thy seruauntes vnto the office of Deacons in thy church: make thē we beseche thee O Lorde, to bee modest, hūble, & constant in their ministracion, to haue a ready wyl to obserue al spiritual discipline, that they hauinge alwayes the testimonie of a good conscience, and

and continuing euer stable & strong in thy sonne Christ, may so wel vse them selues in thys inferior office, that they may be found worthi to be called vnto the higher ministeries in thy Church: through the same thy sonne our Sauiour Christ, to whom be glorye and honoure, worlde wythout ende. Amen.

¶ And here it must be shewed vnto the Deacon that he must continue in that office of a Deacō, the space of a whole yeare at the least (except for reasonable causes, it bee otherwyse seen to his ordenarie) to thentent he may be perfecte, and wel expert in the thinges apperteyning to the Ecclesiasticall administracio, in executing whereof, yf he be found faithful and diligent, he may be admitted by his Diocesan to the ordre of Priesthode.

The fourme of ordering Priestes.

Whē the exhortacion is ended, then shall folow the Communion. And for the Epistle, shalbe read out of the twentieth Chapter of the Actes of the Apostles as foloweth.

From Mileto Paule sent messengers to Ephesus, and called the Elders of the congregacion: which when they were come to him, he sayde vnto thē. Ye know that from the first day that I came into Asia, after what maner I haue been wyth you at al seasons, seruynge the Lord wyth al humblenes of mynde, and wyth many teares and temptacions which happened vnto me by the layinges awayte of the Jewes, because I would kepe backe nothinge that was profitable vnto you, but to shewe you & teache you openly throughout euery house: witnessing bothe to the Jewes, & also to the Grekes, the repentaunce that is towarde God, and the fayth whiche is towarde oure Lorde Jesus.

And now behold, I goe bound in the ſpyryte vnto Ieruſalem, not knowing the thinges that ſhall come on me there, but that the holy ghoſt witneſſeth in euery citie, ſaying that bandes & trouble abyde me. But none of theſe thinges moue me, nether is my lyfe deare vnto my ſelfe, that I might fulfyll my courſe wyth ioye and the miniſtracion of the worde whiche I haue receyued of the Lord Ieſu to teſtifye the Goſpell of the grace of God. And now behold, I am ſure that henceforth ye al (through whom I haue gone preaching the kingdom of God) ſhall ſee my face nomore. Wherefore I take you to recorde thys daye, that I am pure frō the bloud of all men. For I haue ſpared no labor, but haue ſhewed you all the counſayle of God. Take hede therefore vnto your ſelues & to all the flocke amonge whom the holy ghoſt hath made you ouerſeers to rule the cōgregacion of God, whiche he hathe purchaſed wyth hys bloud. For I am ſure of this, that after my departing, ſhal greuous wolues entre in among you, not ſparing the flocke. Moreouer, of your owne ſelues ſhall men aryſe, ſpeaking peruerſe thinges to drawe diſciples after them. Therefore awake, and remembre that by the ſpace of three yeares I ceaſſed not to warne euery one of you nyght and daye, wyth teares.

And now brethren, I commende you to God & to the woorde of his grace whiche is able to buylde further, & to gyue you an inheritaunce among al them which are ſanctified. I haue deſyred no mans ſyluer, golde, or veſture. Yea, you knowe youre ſelues, that theſe handes haue miniſtred vnto my neceſſities, and to them that were wyth me. I haue ſhewed you all thynges, howe that ſo labouring, ye oughte to receyue the weake, & to remembre the wordes of the Lord Ieſu, howe that he ſayd: it is more bleſſed to geue, then to receyue.

Or els thys thyrde chapter, of the fyrſt Epiſtle to Timothe.

This

THys is a true ſayinge: yf any man deſyre the office of a Biſshoppe, he deſyreth an honeſte worke. A Biſshop therfore muſt be blameleſſe, the huſbād of one wyfe, diligent, ſobre, diſcrete, a keper of hoſpitalitie, apte to teache, not geuē to ouermuch wyne, no fyghter, not gredye of filthye lucre: but gentle, abhorring fyghting, abhorringe couetouſnes, one that ruleth wel his owne houſe, one that hath children in ſubiection with al reuerence. For yf a man can not rule hys owne houſe, how ſhall he care for the congregacion of God? He may not be a yong ſcholer, leſte he ſwell, and fall into the Judgement of the euyl ſpeaker. He muſt alſo haue a good reporte of them whiche are without, leſte he fall into rebuke, and ſnare of the euyll ſpeaker.

Likewiſe muſt the Miniſters be honeſt, not double tongued, not geuen vnto muche wyne, nether gredy of filthie lucre: But holding the miſtery of the fayth, with a pure conſciēce, & let them firſt be proued, and then let them miniſter ſo, that no man be able to reproue them.

Euē ſo muſt their wyues be honeſt, not euil ſpeakers: but ſobre & faithful in al thinges. Let the Deacons be the huſbandes of one wyfe, and ſuch as rule their children wel, & their owne houſholdes, For they that miniſter wel, geat themſelues a good degre, & great libertie in the fayth which is in Chriſte Jeſu.

Theſe thinges wryte I vnto thee, truſting to come ſhortly vnto thee: but & yf I tary longe, that then thou mayſt haue yet knowledge, howe thou oughteſt to behaue thy ſelf in the houſe of God, which is the cōgregacion of the liuinge God, the piller & ground of trueth. And without doubt, greate is that miſterie of Godlynes: God was ſhewed in the fleſh, was Juſtified in the ſpirite, was ſeen among the Angelles, was preached vnto the Gentyles, was beleued on in the worlde, and receyued vp in glory.

After

After thys ſhalbe read for the Goſpell, a pece of the laſte Chapter of Mathew, as foloweth.

Mathew. xxviii.

Elus came and ſpake vnto them, ſaying: All power is geuen vnto me in heauen and in earth. Goe ye therefore and teache all nacions, baptiſing them in the name of the father, and of the ſonne, and of the holy goſt. Teachyng them to obſerue all thinges, whatſoeuer I haue commaunded you. And loe, I am with you alway, euen vntill the end of the worlde.

Or els this that foloweth of the tenth Chapter of John.

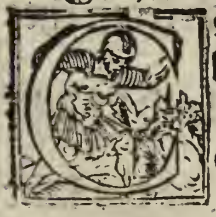
Erely verely, I ſaye vnto you: He that entreth not in by the doore into the ſhepefolde, but climbeth vp ſome other way, the ſame is a theefe and a murtherer. But he that entereth in by the dooze, is the ſhepeheard of the ſhepe, to hym the porter openeth, and the Shepe heareth hys voyce, & he calleth hys owne ſhepe by name, and leadeth them out. And when he hath ſente forth his owne ſhepe, he goeth before them, and the ſhepe folowe hym, for they knowe his voyce. A ſtraunger wyl they not folow, but wyll flee from hym, for they knowe not the voyce of ſtraungers. Thys Prouerbe ſpake Jeſus vnto them, but they vnderſtoode not what thynges they were, whyche he ſpake vnto them. Then ſayde Jeſus vnto them agayne: verely, verely, I ſaye vnto you, I am the dooze of the ſhepe. All (euen as manye as come before me) are theues and murtherers: but the ſhepe dyd not heare them. I am the dooze, by me yf any man entre in, he ſhall be ſafe, and goe in and out, and fynde paſture. A theefe cometh not but for to ſteale, kyll and to deſtroye. I am come that they myght haue lyfe, and that they myghte haue it more aboundantlye. I am the good ſhepeheard: a good ſhepehearde geueth hys lyfe

lyke for the ſhepe. An hired ſeruaunt, and he whiche is not the ſhepeheard (neyther the ſhepe are hys owne) ſeeth the wolfe comming, & leaueth the ſhepe & fleeth, & the wolfe catcheth & ſcattereth the ſhepe. The hyred ſeruaunt fleeth, becauſe he is an hyred ſeruaunte, and careth not for the ſhepe. I am the good ſhepeherd and knowe my ſhepe, and am knowen of myne. As my father knoweth me, euen ſo know I alſo my father. And I geue my lyfe for the ſhepe, and other ſhepe I haue, which are not of this folde. Them alſo muſt I bring, and they ſhall heare my voyce, and there ſhall be one folde and one ſhepehearde.

Or els thys, of the .xx. Chapter of John.

The ſame daye at night, which was the fyrſt daye of the Sabbothes, when the doores were ſhutte (where the Diſciples were aſſembled together, for feare of the Jewes) came Jeſus & ſtode in the middes, & ſayde vnto them: peace be vnto you. And whē he had ſo ſayd, he ſhewed vnto them hys handes & his ſyde. Then were the diſciples glad, when they ſawe the Lord. Then ſayd Jeſus vnto them agayne, peace bee vnto you. As my father ſent me, euen ſo ſend I you alſo. And when he had ſayd thoſe wordes, he breathed on them and ſaid vnto them: receyue ye the holy ghoſt: whoſoeuers ſynnes ye remytte, they are remytted vnto them: & whoſoeuers ſynnes ye retayne, they are retayned.

¶ When the Goſpel is ended, then ſhalbe ſayd or ſonge.



Dine holy ghoſt eternall God proceedinge from aboue:

Both from the father and the ſonne, the God of peace and loue.

Lyfte oure myndes, and into vs, thy heauenly grace inſpyre:

That in all trueth and godlyneſſe, we maye haue true delyre.

Thou

Thou art the very comforter, in al wo and diſtreſſe:
The heauenly gyfte of God moſte highe, whych no tongue can expreſſe.
The foũtayne & the liuely ſpringe, of ioye celeſtiall:
The fyre ſo bryghte, the loue ſo clere, and Unction ſpirituall.
Thou in thy gyftes arte manifolde, whereby Chriſtes Church doeth ſtande:
In faythfull heartes wrytinge thy lawe, the fynger of Goddes hande.
Accordinge to thy promes made, thou geueſt ſpeache of grace:
That throughe thy helpe, the prayſe of God, maye ſounde in euery place.
O holy ghoſte, into oure wittes, ſende downe thyne heauenly lyght:
Kyndle our heartes wyth feruent loue, to ſerue God daye and nyght.
Strength and ſtabliſhe all oure weakenes, ſo feble and ſo frayle:
That neyther fleſhe, the worlde nor deuyl, agaynſte vs do preuayle.
Put backe oure enemie farre from vs, and graunte vs to obtayne:
Peace in our heartes with God and man, withoute grudge or diſdayne.
And graunt O Lorde that thou beyng, oure leader and oure guyde:
we may eſchewe the ſnares of ſynne, and from thee neuer flyde.
To vs ſuch plentie of thy grace, good Lord graunt we thee praye:
That thou mayeſt bee oure comforter, at the laſte dreadfull daye.
Of all ſtryfe and diſſencion, O Lorde diſſolue the bandes:

And make the knottes of peace & loue, throughoute all Chriſten landes.

Graunte vs O Lorde, throughe thee to knowe the father moſt of myght:

That of hys deare beloued ſonne, we may attayne the ſyght.

And that wyth perfect fayth alſo, we may acknowledge thee:

The ſpyryte of them both alwaye, one God in perſones three.

Laude and prayſe be to the father, and to the ſonne equall:

And to the holy ſpyryte alſo, one God coeternall.

And praye we that the onely ſonne, voucheſafe hys ſpyryte to ſende:

To all that do profeſſe hys name, vnto the worldes ende. Amen.

¶ And then the Archedeacon ſhall preſent vnto the Biſchop, all them that ſhall receyue the order of Prieſthode that daye. The Archedeacon ſayinge.

REuerende Father in GOD, I preſente vnto you, theſe perſones preſente, to bee admitted to the orde of Prieſthode, *Cum interrogatione & reſponſione, vt in ordine Diaconatus.*

¶ And then the Biſchop ſhal ſaye to the people.

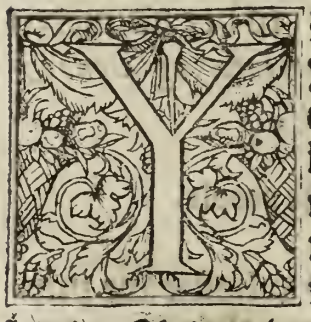
GOod people, theſe bee they whome we purpoſe God wyllyng, to receyue this daye, vnto the holye offyce of Prieſthode. For after due examinacion, we fynd not the contrary but that they be lawfully called to theyr functiõ & miniſtery, & that they be perſones mete for the ſame: but yet yf there be any of you whyche knoweth any impediment, or notable cryme in any of thẽ, for the whyche he oughte

he oughte not to bee receyued into this holy miniſtery, nowe in the name of God declare theſame.

¶ And yf any great cryme or impediment be obiected. &c.
Vt ſupra in Ordine Diaconatus vſque ad finem Litanie cum hac Collecta.

Almyghtie GOD geuer of all good thinges, which by thy holy ſpirit haſt appoynted dyuerſe orders of Miniſters in thy church, mercifully behold theſe thy ſeruãtes, now called to the Office of Prieſthode, & repleniſh thẽ ſo wyth the trueth of thy doctryne, & innocencie of lyfe, that both by worde and good example, they may faythfully ſerue thee in thys office, to the glorye of thy name, and profyte of the congregacion, through the merites of oure ſauiour Jeſu Chriſt, who lyueth and reygneth, wyth thee, and the holy Ghoſte, worlde wythout ende. Amen.

¶ Then the Biſchop ſhal miniſter vnto euery of them the othe, concerning the Kinges Supremacie, as it is ſet oute in the order of Deacons. And that done, he ſhall ſaye vnto them, which are appoynted to receyue the ſayde Office, as hereafter foloweth.



You haue heard brethren, alwell in youre priuate examination, as in the exhortaciõ, and in the holy leſſons taken out of the Goſpel, and of the writinges of the Apoſtles, of what dignitie, and of how great importaunce thys offyce is (whereunto ye be called.) And nowe we exhorte you, in the name of oure LORDE Jeſus Chriſte, to haue in remembraunce, into howe hyghe a dignitie, and to howe thargeable an offyce ye bee called, that is to ſaye, to be the meſſengers, the watchemen, the Paſtours, and the ſtewardes of the LORDE, to teache, to premoniſſhe, to feede, and prouyde for the Lordes family: to ſeeke for

Chriſtes

Christes shepe that be dispersed abrode, and for hys children whiche bee in the myddest of thys naughtye worlde, to be saued through Christe for euer. Haue alwayes therfore printed in your remembraunce, howe great a treasure is committed to your charge, for they be the shepe of Chryste, whiche he boughte with hys death, and for whom he shed his bloud. The churche & congregacion whom you must serue, is his spouse and his body. And if it shall chaunce thesame churche, or any membre therof, to take any hurt or hinderaũce, by reason of youre negligence, ye knowe the greatnesse of the faulte, and also of the horrible punishment which wil ensue. Wherfore, consider with your selues the end of your ministery, towardes the chyldren of God, towarde the spouse and body of Christ, and see that you neuer cease your laboure, your care and dilygence, vntill you haue doen all that lieth in you, accordynge to your bounden dutie, to bryng all suche as are, or shalbe commytted to youre charge, vnto that agremente in faith, and knowledge of God, and to that ripenes, and perfectnesse of age in Christe, that there be no place left emong them, either for errour in Religion, or for visiousnesse in lyfe.

Then, forasmuche as your office is both of so greate excellencye, and of so great difficultie, ye se with howe greate care and study ye oughte to apply your selues, aswell that you maye shewe your selues kinde to that Lorde, who hath placed you in so high a dignitie, as also to beware, that neyther you youre selues offende, neither be occasion that other offende. Howbeit, ye can not haue a mynd and a wyll thereto of your selues, for that power and abilitie is geuen of God alone. Therfore ye se how ye ought & haue nede, earnestly to praye for hys holy spirit. And seyng that you cannot by any other meanes, compasse the doyng of so weightie a woorke perteining to the saluacion of man, but with

doctryne and exhortacion, taken out of holy ſcripture, and with a life agreable vnto the ſame. Ye perceyue how ſtudyous ye oughte to be in readyng and in learnyng the holy ſcriptures, and in frampng the maners, both of your ſelues, and of them that ſpecially partein vnto you, accordyng to the rule of the ſame ſcriptures. And for this ſelfe ſame cauſe, ye ſee how you oughte to forſake and ſet aſide (almuch as you maye) all worldly cares and ſtudyes.

We haue a good hope, that you haue well weighed and pondred theſe thynges wyth your ſelues, long before thys tyme, and that you haue clerely determyned, by goddes grace, to geue your ſelues wholy to this vocacyon, wherunto it hath pleaſed God to call you, ſo that (almuche as lieth in you) you apply youre ſelues wholy to this one thing, and drawe al your cares and ſtudies this way, and to thys ende. And that you wyll continually praye for the heauenly aſſiſtaunce of the holy goſte, from God the father, by the mediacion of our only mediatour and ſauiour Jeſus Chryſte, that by dayly readyng and weighing of the ſcriptures, ye may ware riper and ſtronger in your miniſterie. And that ye may ſo endeuour your ſelfes from time to time to ſanctifie the liues of you and yours, and to faſhion them after the rule and doctrine of Chriſt. And that ye maye be wholeſome and godly examples & paternes, for the reſte of the congregacyon to folowe. And that this preſent congregaciō of Chriſt here aſſembled, may alſo vnderſtande youre myndes and wylles in theſe thynges: and that this your promes, ſhall more moue you to doe your dueties, ye ſhal anſwer plainly to theſe thinges, whiche we in the name of the congregacyon ſhal demaunde of you, touchyng the ſame.

Doe you thynke in your heart, that you be truly called accordyng to the will of our Lorde Jeſus Chryſte, and the order of this Churche of Englande, to the miniſterye

niſterie of Prieſthode?

Aunſwere.

I thinke it.

The Biſhoppe.

ARe you perſwaded that the holy Scriptures cõtein ſufficiently al doctrine required of neceſſitie for eternall ſaluacion, throughe faith in Jeſu Chriſte? And are you determined with the ſaied ſcriptures, to enſtructe the people cõmitted to your charge, and to teache nothyng, (as required of neceſſitie, to eternal ſaluacion) but that you ſhalbe perſwaded may be concluded, and proued by the ſcripture?

Aunſwere.

I am ſo perſwaded, and haue ſo determyned by Gods grace.

The Biſhoppe.

WIll you then geue youre faythfull dylygence alwayes, ſo to myniſter the doctryne and Sacramentes, and the diſcipline of Chriſt, as the lord hath commaunded, and as thys realme hath receiued thelame, accordyng to the commaundementes of God, ſo that you may teache the people committed to youre cure and charge, with al diligence to kepe and obſerue thelame?

Aunſwere.

I will ſo doe, by the helpe of the Lord.

The Biſhoppe.

WIl you be ready with al faithful diligence, to baniſhe and driue away al erronious and ſtraunge doctrines, contrarye to gods worde, and to vſe both publyke and priuate monycyons and exhortacyons, alwell to the ſicke as to the whole, within youre cures, as nede ſhall require and occaſion be geuen?

Aunſwere.

I wyll, the Lorde beyng my helper.

The Biſchoppe.

WIl you be diligent in prayers, and in reading of the holy ſcriptures, and in ſuch ſtudies as help to the knowledge of the ſame, laying aſide the ſtudy of the world and the fleſhe?

Aunſwere.

I wyll endeuour my ſelf ſo to doe, the Lord beyng my helper.

The Biſchoppe.

WIl you be diligent to frame and faſhion youre owne ſelues, and your families, according to the doctrine of Chriſte, and to make bothe youre ſelues and them (aſmuche as in you lieth) wholſome examples and ſpectacles to the flocke of Chryſt?

Aunſwere.

I wyll ſo apply my ſelfe, the lorde beyng my helper.

The Biſchoppe.

WIl you maintein and ſet forwardes (aſmuch as lieth in you) quietnes, peace, and loue emonges al chriſtian people, and ſpecially emong them that are, or ſhalbe committed to your charge?

Aunſwere.

I will ſo do, the Lorde being my helper.

The Biſchoppe.

WIll you reuerentlye obeye your Ordinarie, and other chiefe miniſters, vnto whom the gouernement and charge is commytted ouer you, folowing with a glad mynde and will, their godly admonicion, and ſubmyttyng youre ſelues to theyr godlye iudgementes?

Aunſwere.

I wyll ſo doe, the Lorde beyng my helper.

Then

Then ſhal the Biſchoppe ſaye.

ALmightie god who hath geuen you this wyl to doe al theſe thynges, graunt alſo vnto you ſtrength and power to perfourme the ſame, that he may accompliſhe his worke which he hath begon in you, vntil the tyme he ſhal come at the latter day, to iudge the quicke and the dead.

¶ After this, the congregacio̅ ſhalbe deſired, ſecretly in their prayers, to make humble ſupplications to God for the foreſaied thinges: for the whiche prayers, there ſhalbe a certaine ſpace kept in ſilence.

¶ That doen, the Biſchoppe ſhall praye in this wyſe.

¶ Let vs praye.

ALmightie god and heauenly father, which of thy infinite loue and goodnes towardes vs, haſt geuen to vs thy onely and moſte deare beloued ſonne Jeſus Chriſte, to be our redemer and aucthour of euerlaſting life: who after he had made perfecte our redemption by hys death, and was aſcended into heauen, ſent abrode into the worlde hys Apoſtles, Prophetes, Euangeliſtes, Doctours & Paſtours, by whoſe labour and miniſterie, he gathered together a greate flocke in al the partes of the world, to ſet furth the eternal praiſe of thy holy name. For theſe ſo greate benefites of thy eternal goodnes, and for that thou haſt vouchſaked to cal theſe thy ſeruauntes here preſent, to the ſame office and miniſterie of the ſaluacion of mankynde: we render vnto thee moſte hartie thankes, we worſhip and praiſe thee, & we humbly beſeche thee by the ſame thy ſonne, to graunt vnto al vs which either here, or els where cal vpon thy name, that we maye ſhewe oure ſelues thankefull to thee, for theſe and all

other thy benefites, & that we maye daily encreaſe and goe forwardes, in the knowledge and faith of thee, and thy ſonne, by the holy ſpirite. So that aſwell by theſe thy miniſters, as by them to whom thei ſhalbe appointed miniſters, thy holy name may be alwaies glorified, and thy bleſſed kyngdom enlarged, throughe the ſame thy ſonne our Lorde Jeſus Chriſte: which liueth and reigneth with thee, in the vnitie of the ſame holy ſpirite, world without ende. Amen.

¶ When this praier is done, the Biſchoppe with the prieſtes preſent, ſhal lay theyr handes ſeuerally vpon the head of euery one that receiueth orders. The receiuers humbly kneelyng vpon their knees, and the Biſchop ſaying.

REceiue the holy goſte, whoſe ſynnes thou doeſt forgeue, they are forgeuen: and whoſe ſinnes thou doeſt retaine, thei are retained: and be thou a faithful diſpenſor of the word of god, and of his holy Sacramentes. In the name of the father, and of the ſonne, and of the holy goſt. Amē.

¶ The Biſchop ſhall deliuer to euery one of them, the Bible in his hande, ſaying.

TAke thou auctoritie to preache the word of god, and to miniſter the holy Sacramentes in thys congregacion, where thou ſhalt be ſo appointed.

¶ When thys is doen, the Congregacyon ſhall ſyng the Crede, and alſo they ſhal goe to the Communion which al they that receiue orders ſhal take together, and remaine in the ſame place where the handes were layd vpon thē, vntyl ſuche time as thei haue receiued the Communion.

¶ The Communion beyng doen, after the laſt Collecte, and immediatly before the benediccion, ſhalbe ſayed thys Collecte.

Moſte

MOſt mercifull father, we beſeche thee ſo to ſende vpon theſe thy ſeruauntes thy heauenly bleſſyng, that they maye be cladde about with all iuſtice, & that thy worde ſpoken by theyr mouthes, may haue ſuch ſucceſſe, that it may neuer be ſpoken in vain. Graunt alſo that we may haue grace to heare, and receiue the ſame as thy moſte holy worde, and the meane of our ſaluacion, that in all our wordes and dedes, we may ſeke thy glory, and the encreaſe of thy kingdom, thorow Jeſus Chriſt our lord. Amen.

¶ And if the Ordets of Deacon and Prieſthod, be geuen both vpon one day, then ſhal al thinges at the holy Communion, be vſed as they are appointed at the orderyng of Prieſtes. Sauing that for the Epiſtle, the whole thirde Chapiter of the firſt to Timothe ſhalbe read as it is ſette out before in the order of Prieſtes. And immediatly after the Epiſtle, the Deacons ſhalbe ordered. And it ſhall ſuffice, the Letany to be ſayed once.

The fourme of conſecrating of an Archebiſſhoppe, or Biſſhoppe.

¶ At the Communion.

¶ The Epiſtle.

THis is a true ſaying, if a man deſire the office of a Biſſhoppe, he deſireth an honeſt woorke. A Biſſhoppe therefore muſte bee blameleſſe, the huſbande of one wyfe, diligent, ſober, diſcrete, a keper of hoſpitalitie, apte to teache, not geuen to ouermuche wine, no fyghter, not gredy of filthy lucre, but gentle, abhorring fightynge, abhorrynge couetouſneſſe, one that ruleth

wel his own house, one that hath children in subiection with al reuerence. For if a mã cannot rule his own house, howe shal he care for the congregation of god? He may not be a yong scholer, lest he swel and fal into the iudgemente of the euil speaker. He must also haue a good report of them whiche are without, leste he fall into rebuke and snare of the euil speaker.

The Gospell.

John. iiii. IEsus saied to Symon Peter, Symon Johanna, louest thou me more then these? He said vnto him, yea lorde, thou knowest that I loue thee: he said vnto him, fede my lambes. He said to him againe the seconde time: Simon Johanna, louest thou me? he saied vnto him, yea lorde, thou knowest that I loue thee: he saied vnto him, feede my shepe. He said vnto him the thirde time: Simõ Johanna, louest thou me? Peter was sory, because he said vnto hym the third time, louest thou me, and he said vnto him: lord thou knowest al thinges, thou knowest that I loue thee. Jesus said vnto hym, fede my shepe.

For els out of the tenth Chapiter of John, as before in thorder of Priestes.

After the gospel and Credo ended, firste the elected Bisshoppe shall bee presented by two Bisshoppes, vnto the Archebisshoppe of that Prouince, or to some other Bysshoppe appointed by his commission: The Bisshoppes that present hym, saying.

MOst reuerend father in god, we presente vnto you this godly and wel learned man, to be consecrated Bisshoppe.

Then shal the Archebisshoppe demaunde the kynges mandate, for the consecracion, and cause it to be read. And the othe touching the knowledge of the kinges supremacie, shalbe ministred to the person elected, as it is set oute in the Order of Deacons. And then shalbe ministred also, the othe of due obedience vnto the Archebisshoppe, as foloweth.

The

The othe of due obedience to the Archebisshoppe.

IN the name of God, Amen. I N. chosen Bisshoppe of the Churche and see of. N. doe professe and promelle, al due reuerence and obedience to the Archebisshoppe, and to the Metropoliticall churche of. N. and to their successours: so helpe me God, throughe Jesus Christe.

¶ This othe shal not be made at the consecracion of an Archebisshoppe.

¶ Then the Archebisshoppe shal moue the congregacion present to praye: saying thus to them.

BRethren, it is written in the gospel of saincte Luke, that our sauioure Christe continued the whole night in praier, or euer that he did chose and sende furth his. xii. Apostles. It is written also in the Actes of the Apostles, that the disciples whiche were at Antiothe did fast and pray, or euer they layed handes vpon, or sent furth Paul and Barnabas. Let vs therefore, folowyng the example of oure sauioure Christ and his Apostles, first fal to prayer, or that we admit and sende furth thys person presented vnto vs, to the worke wherunto we truste the holy goste hath called hym.

¶ And then shalbe saied the Letany, as afore in the order of Deacons. And after this place: That it may please the to illuminate al Bisshoppes. &c. he shal saye.

THat it maye please thee to blesse this our brother elected, and to sende thy grace vpon him, that he may duely execute the office wherunto he is called, to the edifying of thy Churche, and to the honour, prayse and glory of thy name.

Aunswere.

We beseche thee to heare vs good Lorde.

¶ Concludyng

¶ Concluding the Letanye in thende, with this prayer.

ALmightie God, geuer of all good thynges, which by thy holy spirite hast appointed diuerse orders of ministers in thy Church: mercifully beholde this thy seruaunt, now called to the worke and ministerie of a Bisshoppe, and replenishe him so with the trueth of thy doctryne, and innocencie of life, that both by worde and dede, he may faithfully serue thee in this office, to the glorye of thy name, and profite of thy congregacion: Throughe the merites of our sauioure Jesu Christe, who lyueth and reigneth with thee and the holy goste, worlde without ende. Amen.

¶ Then the Archebisshoppe sittyng in a chaire, shall saye this to hym that is to be consecrated.

BRother, forasmuche as holy scripture and the olde Canons commaundeth, that we should not be hastie in layng on handes, and admyttynge of any person to the gouernement of the congregacion of Christe, whiche he hath purchased with no lesse price then the effusion of hys owne bloud: afore that I admit you to this administracion whereunto ye are called, I wil examyne you in certaine articles, to thende the congregacion present, may haue a trial and beare witnes how ye be minded to behaue your self in the churche of god. Are you perswaded that you be truely called to thys ministracion, according to the will of oure Lorde Jesus Christ, and the order of this realme?

Aunswere.

I am so perswaded.

The Archebisshoppe.

Are

ARe you perswaded that the holy Scriptures conteine sufficiently all doctryne, requyred of necessitie for eternall saluacyon, through the faith in Jesu Christe: And are you determyned with thesame holy scriptures, to enstruct the people committed to your charge, and to teache or maintein nothyng, as required of necessitie to eternall saluacion, but that you shall bee perswaded may be concluded, and proued by thesame:

Aunswere.

I am so perswaded and determined by gods grace.

The Archebisshoppe.

WIl you then faithfully exercise your selfe in the said holy scriptures, and call vpon god by prayer, for the true vnderstanding of thesame, so as ye may be able by them to teache and exhorte with wholesome doctrine, and to withstande and conuince the gainsaiers:

Aunswere.

I wyll so doe, by the helpe of God.

The Archebisshoppe.

BE you ready with al faithful diligence, to banisshe and dryue away al erronious and straunge doctryne, contrary to gods worde, and both priuately and openly to call vpon, and encourage other to the same:

Aunswere.

I am ready, the lord beyng my helper.

The Archebisshoppe.

WIl you deny al vngodlinesse and worldly lustes, and liue soberly, ryghteously, and godly in thys world, that you may shewe your self in all thinges, an example of good workes vnto other, that the aduersary maye be ashamed hauynge nothing to laye agaynst you:

Aunswere.

I wyll

I wyll so doe, the lorde beyng my helper.

The Archebisshoppe.

WIl you maintain and set forward (asmuche as shal lie in you) quietnesse, peace, & loue, emonge al men. And such as be vnquiete, disobedyente and criminous within your Diocesse, correcte and punishe, accordyng to suche aucthoritie as ye haue by gods worde, and as to you shalbe committed, by the ordinaunce of thys realme?

Aunswere.

I wyll so doe, by the helpe of god.

The Archebisshoppe.

WIl you shewe your self gentle, and be mercifull for Christes sake to poore and nedy people, and to all straungers destitute of helpe?

Aunswere.

I wyll so shewe my selfe by gods helpe.

The Archebisshoppe.

ALmightie God oure heauenly father, who hath geuē you a good wil to doe al these thinges, graūt also vnto you, strengthe and power to performe the same, that he accomplishing in you, the good worke which he hath begon, ye may be founde perfecte, and irreprehensible at the latter day, through Jesu Chryst our Lord. Amen.

¶ Then shalbe song or sayd, Cum holy gost. &c. as it is set out in the Order of Priestes.

¶ That ended, the Archebisshoppe shall saye.

Lord heare our praier.

Aunswere.

And let our crye come vnto thee.

¶ Let vs praye.

ALmightie God and moste mercyfull father, which of thy infinite goodnesse haste geuen to vs thy only and most dere beloued sonne Jesus Chryst, to be our redemer and

and aucthour of euerlasting life, who after that he had made perfecte our redemption by his deathe, and was ascended into heauen, powred down his giftes abundauntly vpon men, making some Apostles, some Prophetes, some Euangelistes, some Pastours, and Doctours, to the edifying and makyng perfecte of his congregation: graunt we beseche the, to this thy seruaũt, suche grace that he may euermore be ready to spreade abrode thy gospell, and glad tidinges of reconcilement to God, and to vse the auctoritie geuen vnto him, not to destroie, but to saue, not to hurt, but to helpe: so that he as a wise and a faithful seruaunt, geuing to thy family meate in due season, may at the last daye be receiued into ioye, through Jesu Christ our lorde, who with thee, and the holy goste, liueth and reigneth one God, world without ende. Amen.

¶ Then the Archebishoppe and Bishoppes present, shal lay their handes vpon the head of the elected Bishop, the Archebishoppe saying.

TAke the holy goste, and remember that thou stirre vp the grace of god, which is in thee, by impositiõ of handes: for god hath not geuen vs the spirite of feare, but of power, and loue, and of soberneſſe.

¶ Then the Archebishoppe shal deliuer him the Bible, saying.

GEue hede vnto reading, exhortacion and doctrine. Thinke vpon these thinges conteined in this boke, be diligent in them, that the encrease comyng therby, may be manyfest vnto all men. Take hede vnto thy selfe, and vnto teaching, and be diligent in doing them, for by doing this, thou shalt saue thy selfe, and them that heare thee: be to the flocke of Christ a shepeheard, not a wolfe: feede them, deuoure them not: holde vp the weake, heale the sicke,

sicke, binde together the broken, bryng againe the outcastes, seke the lost. Be so mercifull, that you be not to remisse, so minister discipline, that you forgeat not mercy: that whē the chief shepheard shal come, ye may receyue the immarcessible croune of glory, through Jesus Christ our lord. Amen.

¶ Then the Archebishoppe shal procede to the Communion, with whom the newe consecrated Bysshoppe with other, shal also communicate. And after the laste Collecte, immediatlye beefore the benediccyon, shall bee sayed thys prayer.

MOst merciful father, we beseche thee to send down vpon this thy seruaunt, thy heauenly blessynge, and so endue hym with thy holy spirite, that he preaching thy worde, may not only be earneste to reproue, beseche, and rebuke with al patience and doctryne, but also may be to such as beleue, an wholesome example, in worde, in conuersacion, in loue, in faith, in chastitie, and puritie, that faythfully fulfilling his course, at the latter day he maye receiue the croune of righteousnesse, laied vp by the Lord, the righteous iudge, who liueth, and reigneth, one god with the father and the holy gost, worlde without ende. Amen.

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